

THE CHRISTIAN CENTURY

Vol. XXXI

July 16, 1914

Number 29

The Goal of God

A Sermon By C. Silvester Horne

Religious Education: Its Problem and Program

By Joseph C. Todd

Jeremiah and the Women

By William E. Barton

Sunday School Building

By O. A. Rosboro

Christian Endeavor in Spain

By Francis E. Clark

CHICAGO

For Character Building

Some Bethany System Leaders

THE BETHANY GRADED LESSONS—Produced by the best talent to be found in the entire Sunday-school world.

THE CONQUEST—A virile, attractive weekly for adult and young people's classes. "It grips and holds."

THE GOSPEL OF THE KINGDOM—A monthly study of social service for adult classes.

THE LIFE OF JESUS—A study in fifty-two lessons, of the life of the Master. Question method, with direct study of the Scriptures.

The Bethany System of Sunday School Literature

Subscriptions—Subscription price \$2. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance \$1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

Expirations—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

Change of address—In ordering change of address give the old as well as the new.

THE CHRISTIAN CENTURY

Published Weekly by the Disciples of Christ in the interest of the Kingdom of God.

Disciples Publication Society, Proprietors

United Religious Press Building,
700-714 East Fortieth St., Chicago, Ill.

Entered as Second-Class Matter Feb. 28, 1932, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

The Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society regards itself as a thoroughly undenominational institution.

It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclasiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System, published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and

other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Character Talks

By J. H. Goldner, Pastor
Euclid Avenue Christian
Church, Cleveland :

"SHOW US THE FATHER"



Rev. J. H. Goldner.

"Lord, show us the Father, and it sufficeth us." This was Philip's challenge to Jesus. We talk much about our Father, telling of his nearness, power, love, sympathy, interest, care, and helpfulness. Under the circumstances the world is fully within its rights when it challenges us to show our Father. The end of all controversy, of all uncertainty about our Father will be to show him. How shall we show him? No purely intellectual process ever led anyone to the Father. I would as soon expect a man to find the mythical pot of gold at the end of the rainbow as to expect a man to find God at the end of a syllogism. When God wished to unmistakably show himself to the world as Father, he expressed himself in terms of a human life. Jesus did not answer Philip's challenge by arguing with him; but by calling attention to his own life. "Have I been so long a time with you and dost thou not yet know me, Philip? He that hath seen me hath seen the Father." There is but one finally effective way to show the Father and that is: under all circumstances to live as if we had a Father. Show the Father in that way and it will suffice; for men who would not be convinced by the profound arguments of learned scientists, philosophers, or theologians, have found the Father as expressed in some simple, consistent, obscure Christian life. Here is the counsel of Peter in his first letter: "For so is the will of God, that by well doing ye should put to silence the ignorance of foolish men."

"The Conquest is just what you say it is—a journal of character-building," writes one of our superintendents. "The Conquest" takes itself seriously. That's why its readers take it seriously. Is the paper your school is taking one that emphasizes the things that should be emphasized in a Sunday school—serious Bible study, religious ideals and Christian service? "The Conquest" has as its aim not simply to give schools what they have been used to—small talk of school work; but to publish such material as will actually GROW CHARACTER.

Have you seen "The Conquest?" "Character Talks" is one of its features. J. H. Goldner, of Cleveland, will contribute the "Talks" for July. Send for a copy of "The Conquest."

Disciples Publication Society - 700-714 E. Fortieth St. Chicago

A Real Bargain!

We have purchased a limited supply of **THE MESSAGE OF THE DISCIPLES OF CHRIST, BY DR. PETER AINSLIE**, and **THE CALL OF THE CHRIST, BY DR. H. L. WILLETT**. The writers of these books need no introduction to our people, as both are well known throughout our entire brotherhood. It is not often that we are in a position to offer books of this character at such a bargain. You should have them in your library.



THE MESSAGE OF THE DISCIPLES has had a large sale and is now in its second edition. It consists of a series of lectures delivered before the Yale Divinity School with unusual success, and is an interpretation of the message, origin and history of the Disciples of Christ. Every minister and every layman should possess a copy of this work.

THE CALL OF THE CHRIST is a study of the challenge of Jesus to the present century. It has been called "a work of striking power and reality," a positive yet persuasive presentation of the claims of Christ. It will strengthen the faith of those in doubt, cheer the sorrowing and impart to every reader a satisfactory and realistic vision of the Master. A new edition of this book is now on the press, which shows that the demand is not yet supplied.

THE BARGAIN

Return This Certificate

with \$1.50 to pay for a full year's advance subscription to be sent a friend of yours who is not already taking The Christian Century and we will send you a copy of either of the above books for your kindness in the matter.

The Christian Century, 700 E. Fortieth Street, Chicago, Ill.

GENTLEMEN: I enclose \$1.50 for which send THE CHRISTIAN CENTURY for one year to the following new subscriber:

Name

Street address

TownState

For this co-operation on my part please send me a copy of

Sent by

Street address

TownState

P. S.—For \$3.00 we will send The Christian Century to two persons who are not now subscribers, and send you Dr. Ainslie's "The Message of the Disciples" and Dr. Willett's "The Call of Christ."

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Tyranny of Precedent

These precious habits of ours, which we must stick to because we have always done so, how did we form them? We inherit some of them, and we make others. Then we bow down and worship the works of our own hands. "Fools make fashions; wise men follow them." Therein the fools are wiser than their followers; they at least have initiative.

You remember the poem of Sam Walter Foss, based on the tradition that the streets of Boston are laid out along the paths made by good old Parson Blackstone's cows:

One day through the primeval wood
A calf walked home as good calves should,
But made a trail, all bent askew,
A crooked trail, as all calves do.
Since then three hundred years have fled,
And I infer the calf is dead.

But still he left behind his trail,
And thereby hangs my moral tale.
The trail was taken up next day
By a lone dog that passed that way,
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep;
And drew the flock behind him too,
As good bell-wethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made.

And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath
Because 'twas such a crooked path;
But still they followed—do not laugh—
The first migrations of that calf,
And through the winding wood-way stalked,
Because he wobbled when he walked.

This forest path became a lane
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled some three miles in one.
And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet,
The road became a village street;
And this, before men were aware,

A city's crowded thoroughfare.
And soon the central street was this
Of a renowned metropolis!
And men two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand rout
Followed the zigzag calf about,
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.
They followed still his crooked way,
And lost one hundred years a day;
For thus such reverence is lent
To well-established precedent.

A moral lesson this might teach
Were I ordained and called to preach;
For men are prone to go it blind
Along the calf-paths of the mind,
And work away from sun to sun
To do what other men have done.

They follow in the beaten track,
And out and in, and forth and back,
And still their devious course pursue
To keep the path that others do.
They keep the path a sacred groove,
Along which all their lives they move;
But how the wise old wood-gods laugh,
Who saw the first primeval calf.
Ah, many things this tale might teach—
But I am not ordained to preach.

Mr. Foss merely told the story, and declined to moralize because he was not called to preach. Some one who has been called to preach ought, therefore, to do a little moralizing about the blind following of calf-paths of the soul. "Walk in the old paths." Yes, for there is a presumption of safety where other men have trodden. But who made the old paths? Civilization is constantly straightening its road, reducing the grades on them, and providing for better transportation, and now and then surveying a new road.

Our habits are a large part of our stock in trade. Our good habits are our stability in righteousness. We cannot live effectively without acquiring habits. But life is not mere habit. Life is progress. Life is attainment. And he who attains must now and then survey a new path, and he will do well to try to straighten a few of its windings.

The Goal of God

BY C. SILVESTER HORNE.

Editor's Note: Readers of *The Christian Century* will remember the details of the death of Mr. Horne, reported in a recent issue of this paper. Mr. Horne was probably England's greatest "social service" preacher, but gave up the ministry to become a Member of Parliament. Last spring he came to Yale to deliver the Lyman Beecher Lectures. Leaving the States by boat for Toronto, he was stricken with heart failure and died immediately.

YE HAVE seen the end of the Lord." In other words, "Ye have had sight of the goal of God. There is a difference between you and all others in that you in Christ had sight of the goal of God." There is, as we cannot help noticing, a new note among the Apostles. They have passed out of the hesitancy, of the doubting words of Thomas: "Lord, we knew not whither. How can we know the way?" It is now "We have seen the goal of God." The two great evils of life exist for them no longer. They do not doubt that there is a goal, that there is a consummation, a far-off divine event to which the whole creation moves; and they do not mistake the goal, and set their hearts upon any false hope. They know the end of the Lord because they know the Lord, who is full of pity and merciful.

The teaching of this passage is very simple; and yet I do not know that there is any lesson that our time needs more than this, for it is a rebuke to our tendency to pronounce judgment upon

AN INTERMEDIATE PROCESS

as if we were dealing with the final problem. We take up an unfinished article of manufacture, with its tangled, ragged edges, and its coarse and unattractive appearance. "Call this the fruit of design!" we say. To our eyes it is so shapeless that we may go so far as to say that there is no evidence of a design in it, or if there is, it is a blundering and ineffectual piece of work, and proves either a lack of power in the designer or else a breakdown in the machinery. The simple fact, of course, is that it is unfinished. The edifice is only half built, and we do not hold the key to the whole design. We prematurely and unjustly pronounce judgment upon the sketch, crude and imperfect, as if it bore all the final touches of the master's hand. Impatience is always injustice.

There are many evidences in the Epistles that already some of the Christians of the Early Church who had been carried away by the new enthusiasm were growing impatient, because of what seemed to them a delay in ushering in the kingdom. Their minds were unacclimated to the idea of a slow and gradual coming of Christ. To them the most palpable feature of the present situation was the losses they were sustaining, the cruelties and the persecution which they were suffering. Every day saw their brethren taken from their side. Every day saw widows and orphans left in unspeakable sorrow, anxiety and suffering; and if you had gone to these people and told them that their day of suffering was only a fleeting moment of the day of Christ, and yet it was as great and necessary a stage in the sublime process as that magnificent moment when the trumpet shall sound, the coping-stone fall into its place and the majestic work stand out in all its beauty, they would hardly have understood what you were talking about. They pointed to the existing misery.

They said, "Don't you see the poverty; the reign of terror? What a mess is here, what a tangle of threads! There is no sort of design perceptible. All is chaos and confusion. Surely if Christ were all that we have been taught to believe Him to be His handiwork would be very different from this?" Hemmed in by the dark high prison walls of their present sorrow, they were tempted to apply to the present process the tests that only belonged to the final problem.

The argument which the Apostle James brings to bear upon these poor souls, doubting and troubled as they were, is drawn from the realm of literature—the Book of Job. James does



The late Rev. C. Silvester Horne.

not elaborate his argument, but we may be permitted to indicate it in some detail. Suppose in reading that great book we read it as we are apt to read our own life; suppose we apply to the central period of Job's story the tests that are intended to be applied only to the final achievement, what a tangle of trouble and error and misery the life of Job appears! A superficial observer is staggered by the unlimited suffering of a good man, and straightway, if he is like many people of the present day, flies off at a tangent often into naked atheism. "This is a nice thing for your God to do!" he says. "Look at it. This man is not only submerged by the sorrow, but even the comfort of his faith has been taken away from him. He is involved in the cruelties of persecution. He is the victim of an intolerable and inexplicable agony of body and of mind, and all undeserved. For my own part," he says—and goes out and says it in Hyde Park—"for my

part, I cease to believe in a God who has done such a cruel piece of work as that." Just there is your trouble, my friend. God has not done it.

GOD IS ONLY DOING IT.

This is one step in a long process. It is a painful stage, I grant you, and a mysterious one, but the salient fact is this—that it is not the last. These ragged edges of Job's faith, these touches of temper, this crookedness of vision—it is a sorry product; but it is not the finished and complete product. The Divine Artist is still at work upon the picture. God is still making His man.

If you were to go to-day into the operating-room of one of the great hospitals, you might see things that would make you shudder and suffer in agony of terror and of horror. Your first impression would be that this kind of work was the devil's business, and that it could not possibly be full of pity and mercy. But possibly months after this you meet the very person who was the subject of the operation, and you discover that he is now free from pain, rejoicing in a new lease of health and life, and you begin to deplore the harshness and the folly of your rash and impatient judgment. You see clearly now that to condemn as if it were the end, what is only a painful intermediate state, is an unpardonable injustice.

So the Apostle James speaks to his Jewish readers. He says: "You know how the Book of Job ended. You have seen the goal of God. God's goal is to make saints, and He will make them, and He is always full of mercy and of pity."

"But

IS IT NECESSARY

all this suffering?" somebody says "Could not God have done without it?" I am not going into that question, for the reason that whatever we say we shall always end here—that we cannot price character in the currency of pain. All I know is this: the tender heart, the humble spirit, the earnest, chastened temper, the sense of a Divine love constraining through all the extremities of affliction—there are no gains in all the world that are comparable to them—and if you will tell me how you can get them without the pain, then we will discuss the matter again. To this all the painful intermediate process is leading up. You did not see it at the time. You thought faith was being taken away from that man when it was only being reconstructed. You thought character was being chastened and strengthened. You judged by the process when you should have waited for the product—the goal of God. The Lord is full of pity and mercy.

We need to remember that as much as ever to-day, even though we have a more adequate sense than the Apostle James of the history of our race. We know to-day, or we should know, that we are not living in a made world, but in a world that is in the making. You say, "God made the world." I say, No, sir—

"Ye have seen the end of the Lord, how that the Lord is full of pity and merciful."—James v. II.

GOD IS MAKING THE WORLD.

We have no perfect humanity. We have a humanity that is slowly being perfected. It is tangled enough with black threads, I confess, and all we can do is to hold up such lighted torches of certainty as we can discover amid the mass of confusion and chaos in which we are seldom involved.

When sometimes in a quiet hour I try to gather up my own reminiscences of the bereavements through which I have known Christian people to pass, I am astonished at the impressive uniformity of testimony. There are always circumstances of mercy. Even the most stunned from the blow are able to realize that the hand that has smitten them is merciful. Sometimes the insight only comes with the fleeting of the years in the final retrospect. We grow surer and more confident as the years go by that, however the present appearances deceive us, if we could see the end it would be merciful. Yes, there are lighted torches enough in life if only we had the courage and the wisdom to walk by them.

A young fellow in one of the London hospitals, suffering from the consequences of his own folly and self-indulgence, said to the visiting doctor, who mentioned it to me, "Sir,

GOD ALMIGHTY WRITES A VERY PLAIN HAND."

He does. The mercy of the providential order of His universe is that sin never goes unpunished. The punishment is not always so open for every one to see as in the case I have indicated, and for this reason. No human eye can watch by the death bed of an ideal. No physician can operate for cataract of the soul. Men who seek the world and gain it do not always lose their souls, but as it has been ably said, "they always lose soul." That is part of the penalty they pay, the punishment they endure. They may not trouble about it at the time, but when some day they have the leisure and disposition to read the moral of their lives it is very legible. God Almighty writes a very plain hand. They can hardly fail to see that the law of degeneration which they have despised is not a law of cruelty and vengeance, but a law of mercy and of love which would fain have gathered them under its wings, but they would not.

Let us take this truth and turn it round to the practical application to our-

selves. Surely one of the great calls of this Book is this, "Be ye imitators of God." We have seen the goal of God. What is the goal of life? The end is to be mercy, kindness, pity, helpfulness, unselfishness, love, humanity, brotherhood. That is the goal of God. One of the things for which we always suffer in life is simply mistaking the goal. Whether as individuals or as nations we go blundering on, because

WE MISTAKE THE GOAL.

I sometimes think the greatest tendency to-day is to make knowledge final, to make what we call culture, education, the goal of life. We are familiar with the saying concerning education that "it is a fine thing in itself, and invaluable for purposes of self-advancement." That may be very true, but to say so in so many words is to bundle the greatest ideal into the back-ground of life.

Take the great profession of medicine and surgery, one of the most humane of all the professions. Surgical and medical studies are so fascinating in themselves, their inherent interest is so great, that to pursue them for their own sakes, to make them an end in themselves, is by no means unnatural. Yet there is no one but does not realize what the loss in nobility and power there would be if ever the ideal of mercy and of pity were to pass out of so great a profession, and how the very science would become sordid and secularized and divorced from everything that elevates and uplifts and inspires. The highest and the greatest discoveries in the world have been inspired, not by the love of science, but by the love of man.

If, however, any argument could be said to be settled by historical and experimental evidence this was settled through the period that we call the "Renaissance," the time of the revival of learning in Europe, when tens of thousands of people mistaking the goal of life, caught up by the great new inspiration and enthusiasm of scholarship and knowledge and learning, were confusing things as perhaps never before or since. The boast of that age was that all satisfaction was to be found in books and learning. "This is Life," they said, "—to know." And we know the result.

Even then there were some of the greater souls of the Renaissance who made the supreme discovery and saw what Jesus saw, and they brought their richly-

stored minds, their large endowments of genius, and they laid them at the foot of Christ, and dedicated them freely and fully to humanity, the spirit of brotherhood and of helpfulness. They discovered in the words of the old catechism that the chief end of man is not to know all things, but to glorify God by holiness of life and by service to humanity. It is an old and well-worn lesson now, and yet in these days of reviving scholarship it is well if any one of us has learned the truth that the bread of knowledge is not the bread on which we feed our souls, but

THE BREAD OF BROTHERHOOD

and charity which is the satisfying bread for our humanity.

You with your face in your hands, weeping over the broken, blundering, stumbling life of yours—"This is what after all my vows and all my prayers," you say, "He has made me." No! no! He has not made you, you are only in the making. Have you never watched the building of a house, or a church? Look in when the work is half-done. What a chaos? See the rough stones that have yet to be shaped and polished and set. What sharp discipline will be needed there! And, lo! yonder workman has blundered, and there is bad work to be taken out, and the clouds of dust go up again, and there is more confusion. One man, and only one, keeps a serene face and a quiet heart. He has seen the end of it all. He does not judge the rough and jagged masonry as if it were the perfect achievement. He is thinking of the day when the cornerstone shall be raised to its place, the scaffolding shall fall, and the last vestiges of disorder shall disappear, the dust shall be swept away, and there shall stand out fair and noble the finished fabric before all men's eyes. He has seen the end of the intermediate process, and it is well.

So shall it be for all who keep the vision undimmed. They, too, shall forget the things that were behind. There shall be oblivion over all the faults and stumblings, the doubts and dreads, the disorders and the defeats, in the day when the Son of Man shall see of the travail of His soul and shall be satisfied.

What sure hope can the world have concerning its future, save in the light of the promise which shines from Him? —J. G. Greenough.

The Dreamers

AUTHORSHIP UNKNOWN.

Back of the beating hammer
By which the steel is wrought,
Back of the workshop's clamor,
The seeker may find the Thought,
The Thought that is ever master
Of iron and steam and steel,
That rises above disaster
And tramples it under heel!

The drudge may fret and tinker
Or labor with lusty blows,
But back of him stands the Thinker,
The clear-eyed man who Knows;
For into each plow or saber,
Each piece and part and whole,
Must go to the Brains of Labor,
Which gives the work a soul!

Back of the motor's humming,
Back of the belts that sing,
Back of the hammer's drumming,
Back of the cranes that swing,
There is the eye which scans them,
Watching through stress and strain,
There is the Mind which plans them—
Back of the brawn, the Brain.

Might of the roaring boiler,
Force of the engine's thrust,
Strength of the sweating toiler,
Greatly in these we trust.
But back of them stands the Schemer,
The Thinker who drives them through.
Back of the Job—the Dreamer
Who's making the dream come true.

Religious Education:

Its Problem and Program

BY JOSEPH C. TODD.

Editor's Note: Mr. Todd, because of his long-time interest in the problems of religious education, and of his actual achievements in connection with the Bible Chair work at Indiana's State University, at Bloomington, is entitled to a hearing on the important topic he has chosen. We take pleasure in presenting his paper to Christian Century readers.

THE purpose of religious education is to transmit to the children of the present the religious inheritance of their fathers. Each new generation has a right to two inheritances from the past, the inheritance of wealth and the inheritance of thought. We inherit the wealth of our fathers and their fathers in the accumulated results of labor; in cities, roads, improved farms, railroads, cables, telephones, silver and gold. Each generation passes on to the next all the accumulated wealth of the world. Education is the transmission of the accumulated store of thought. All the agencies that aid in passing the thought, the mental products of the past to the next generation are educational agencies. This social task is accomplished by the home, the church, and the school by means of the blessing of language, the vehicle of thought, in written and spoken forms.

WHAT RELIGIOUS EDUCATION IS.

Religious education is the process of transmitting to our children the accumulated wealth of religious thought and experience. The home, the church and the school are the agencies. And herein lies the problem of religious education. Is not the childhood of the present being robbed of its wealth of religious inheritance? The home is no longer a place of religious instruction, except in rare instances; It is no longer a place of religious life as a part of the home activity. The church functions as a place of worship and an institution for directing certain social service activities. Through its Sunday-school work it is making the beginning of a system of religious education. But the Sunday-school leaders know better than anyone else that the children of the nation are not receiving a religious education through our present Sunday-schools. The public grade schools and high schools make no attempt to transmit the literature and thought of religion. The great state universities to which our children have gone this year, 147,000 strong, are legally barred from passing to its students their rightful religious inheritance. Few of the independent and private corporation colleges give it any attention at all. The church colleges are the only institutions in the land that make a serious attempt at a true education in which all the thought inheritance of the past, including the most important, religious thought, is given to their students. But a very small percentage, indeed, of the children of the nation ever attend church colleges. Which means that we have no adequate system of religious education in America. The problem is made evident by these facts.

A SERIOUS SITUATION.

Before any program of religious education can be successfully carried out, we must become deeply concerned over our present misfortune and its costly consequences. We would quickly change the conditions if we were aroused to the real

seriousness of the situation. Cripple our national system of schools and we would endanger the republic. But we are tolerating a badly crippled religious educational system with the result that the foundations of morality and religion are threatened. We are actually "Blasting at the Rock of Ages" by our failure to make systematic instruction in the literature and life of religion a part of the training, a part of the educational pro-



Rev. Joseph C. Todd.

cess of our schools. The first step to be taken is for us all to come to know that religious education is actually a part of education, the most vital part. This is expressed by Pres. N. M. Butler when he says:

"Education is a spiritual growth toward intellectual and moral perfection. That knowledge is of most worth which stands in closest relation to the highest forms of the activity of that spirit which is created in the image of him who holds nature and man alike in the hollow of his hand."

A WAY OF PROCEDURE.

With a consciousness of the need of a religious educational system as effective in its results as our school system, how shall we proceed?

1. There is no need to consider the home as a hopeless religious education agency. If religion has passed out of the home as a part of its institutional activity, let's bring it back. It will mean much for religious education and save the home. Religious instruction and worship should be a part of the life of every home. Why not make it so?

2. The church must provide an adequate school of religious instruction that parallels the grade school and high school with courses in the literature and life of religion. These church schools of religious instruction must be as well conducted and as efficiently taught as the public schools. And they must be schools, not Sunday-schools. Let the

Sunday-school continue, but these schools should be conducted five days in the week just like the public schools. If the churches were prepared to conduct such schools, the children could be released from the public schools an hour a day for this instruction.

3. When we come to the colleges, we have three classes of colleges: independent, church, and state. We need not consider the independent schools, for if religious education becomes a part of the institutional activities of the others, these will follow; they would be compelled to do so.

The church schools, church colleges are in the best position to make religious education a real factor in general education. This is their great advantage. This is their most important reason for existence.

THE STATE UNIVERSITY IS A FIELD.

The great and growing state universities afford us a difficult yet a most strategic field. At present the different religious bodies who have large enrollments are creating agencies of religious education about these schools. These agencies must have facilities for teaching and faculties equal in efficiency to any of the departments of learning in the university. So far as possible they must become a part of the institutional life of the school. In the end these different agencies should combine in one building and form a school of religion, a union school of religion, the teachers and support coming from the communions caring to participate. In a few instances, where one church has already established a strong Bible Chair or affiliated Bible college, the work may be so conducted as to supply the need of the university and be acceptable to other churches as a means of religious education for the whole school.

In a word, then, the problem of religious education is to hand down to the children of the present the religious literature and life of the past. During the grade school and high school age this must be the function of the home and the church. In college we must not cease our efforts until religious education has its rightful and necessary place in every college and university, so that the greatest gift our colleges make to their students is a knowledge of the supreme place in life they must give Jesus Christ.

Bible Chair Hall, Bloomington, Ind.

For Thou art the dawn of the world,
dear Lord,
Our Christ of the breaking day.
Death was the night,
And Thou, the first light
That showed where God's pathway lay;
Sin was the dark
And Thou, the first spark
That rolled the late shadows away.
Thou art the dawn of the world, dear
Lord,
Our Christ of the coming day.

—Madeleine Sweeney Miller.

Jeremiah and the Women

Concluding the Series of Papers Dealing With the Records of An Ancient Prophet from the Standpoint of Today's Life.

BY WILLIAM E. BARTON.

I AM very glad you like these stories I have been telling you. A good many people have said to me that they never knew before that the prophets were so interesting. Of course they are interesting. They had the most thrilling human experiences, and while the conditions under which they worked were not quite identical with those of the modern ministry, they had the same essential features; for these prophets were preachers of righteousness, delivering to their congregations the messages which from time to time they received from God, and finding in their congregations the same diversified sorts of human nature that ministers find now. The trouble in our reading of the prophets is that we have quite forgotten that they had genuine experiences out of which the revelations of God came to them, and by means of which they were able to deliver those messages to their people. What I have been trying to show you in these stories is that God utilized those experiences of pastoral responsibility in the revelation of his truth.

A NEW REASON FOR READING THE PROPHETS.

Most Christian people get a net total of about six verses out of all the writings of all the prophets. It is their own fault and the fault of those who have taught them. If we only would read the prophets, not for the sake of digging out a few proof texts, most of which do not prove very much, but for the sake of finding out what the prophets really taught, we should find them thrilling with interest, and the general outlines of their message would be very easily intelligible.

We were talking about Rev. Dr. Jeremiah, and it is time we were bringing the story to a close. I wish I could think of a happier way to end it. I wish there were some story on record somewhere of a comfortable old age for that heroic old man, but I must tell the story just as the Bible tells it, and so I shall have to relate it with the very last scene recorded in his biography. You can find it in the 44th chapter of his book of sermons.

You will remember how after the fall of Jerusalem and the murder of Governor Gedaliah and the panic of the people, Jeremiah advised his congregation to stay in their own land and perpetuate the faith of their fathers, and how he warned them not to go down into Egypt, but when they disregarded his advice, he still stayed by them and accompanied them on that forbidden pilgrimage.

Apparently the Jews prospered so well in Egypt that his prediction of evil seemed entirely discredited. They put behind them all fear of invasion; they ceased to worry about maintaining the temple and defending a hopeless cause. They settled down into conditions of apparent comfort and began to make the best of things, as they supposed.

THE LADIES' ETHICAL CULTURE LEAGUE.

This very interesting thing happened and it has happened in other places. The men became frankly irreligious, but the women began organizing ethical culture societies and studying comparative religion and having what they thought a perfectly delightful time discussing the beauties of the heathen faiths while they stirred the lemon in

their four o'clock tea. They would not invite Jeremiah to the Woman's Club and he knew better than to intrude upon them, but he preached to their husbands in the presence of the women and we have a rather long extract from that sermon.

"Do you know what your wives are doing?" he said. "Do you know that this ethical fad of theirs is sheer heathenism? Do you know that they are burning incense unto the Queen of Heaven?"

Now, whether the Queen of Heaven was the moon or Mrs. Eddy, we are not quite certain, but they had given the name "Queen of Heaven" to some wom-



Dr. William E. Barton.

an or heavenly body or some vague idea and they were burning incense to her and they thought this new religion was something just too lovely for anything.

JEREMIAH IN A TIGHT PLACE.

It seems to have been at a meeting of the Men's Club of the church that Jeremiah took the matter up with the men. The women too were present. Perhaps they had been serving the dinner. Jeremiah was the guest of the evening and they probably thought he would make a few complimentary remarks about how good a thing it was to have an organization of this kind and how interesting it was to see the ladies present, and that he would tell one or two funny stories and sit down. But he did not do any thing of the kind. He told the men it was a shame for the men to allow their wives to practice heathen fads. Jeremiah commanded the men to tell their wives to stop burning incense to the Queen of Heaven. He supposed that if the men told the women to stop, they would stop. Jeremiah was a single man.

When he had finished his address the people began to answer him back. The answer of the men and women is given, somewhat mixed, in one paragraph, but the two can be separated. The women said it was just horrid; they thought Jeremiah was a mean old thing. They suggested that their husbands would have

difficulty in controlling them if they tried; they were emancipated. But they added that their husbands really could not say anything for when the women burned incense to the Queen of Heaven their husbands came around and helped eat the cakes they baked.

The men at first felt rather sheepish over the matter, but they gathered courage when they saw their wives' resentment. And they told Jeremiah that he was a back number; that he ought to have stayed back in the land of old foggy ideas. They said to him that their wives should do as they pleased. As for themselves they did not see that it made any particular difference; all religions looked alike to them. Indeed, if there was any difference, it was in favor of the Queen of Heaven's religion. They really thought crops were better, and times less hard when the women worshiped the Queen of Heaven than when the whole family had to go to church, and the burden of religion was on the men.

They gathered courage as they proceeded these brave men who had their religion in their wives' name—and not very much of it, either—they grew very brave facing that one old man and they flouted him to his face, and thought they had shown him they were not afraid of him or his God.

A PROPHET WITHOUT HONOR.

It would be interesting to know how much those men could have done in the way of restraining their wives if they had tried. What we know is that they did not try.

"Then all the men who knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah saying: 'As for the word that thou hast spoken unto us in the name of the Lord we will not hearken unto thee.'" (Jer. 44:15, 15.)

The old minister was astonished at their bold and godless declaration. Again he pleaded with them to listen to his words and be obedient to his teaching, but they told him they did not care a rap for his sermons. They said: "We will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the Queen of Heaven." Still the prophet remonstrated, and he told them evil would surely come upon them if they did this idolatrous thing. But the men answered that they had tried his religion and it had not paid. So far as they could see his preaching never raised the price of corn; and they were really more prosperous when they were godless and better off when they saved their pew rent.

By this time the women were getting their things on and the men pushed their chairs back and prepared to go home. The women said they thought Jeremiah was just a poor, broken-down old preacher, and it was a mistake that the church ever called him. It was time they had a younger man.

REQUIESCAT IN PACE.

I wish I knew some cheerful way to end this story. I have hunted through the Year Book of that period in a vain effort to find something which can soften

down the hard outlines of this picture. Alas! this is the last recorded chapter in the life of Jeremiah. It is not the last chapter in his book, for the last part of the book is in confusion. The old minister attempted to do some literary work, to gather together a volume of his sermons and prepare them for publication, but he seems to have died before he finished it for he never succeeded in arranging his papers in chronological order and they were published some time afterward with no serious attempt to arrange them methodically, so one must hunt out the stories from the scattered memor-

abilia, interspersed as they are with his sermon notes.

ANCIENT EXAMPLE FOR MODERN PRACTICE.

This is the end of the story. This brave, good, old man, after years of faithfulness in the ministry, seems to have died in this country parish, far out on the frontier, and if anybody wept for him, or realized how great and good a man he had been among them, we have no knowledge of the fact. It remains to this day a sad commentary on the religion of the people in Migdol and Tahp-

hanes and Noph and the country of Pathros that this earnest, devoted, scholarly man of God was permitted to preach his last sermon to small congregations of heedless people whose men had lost very nearly all their religion and whose women were hunting after religious fads.

Let us hope that nothing of this sort has ever happened in any other place and that it will never happen again.

So endeth the story of the life of the Rev. Dr. Jeremiah, pastor of the Christian churches in Jerusalem, Migpah and Migdol, and it is not without its lessons for these modern days.

Substantial Sunday School Building

BY O. A. ROSBORO.

Editor's Note: For a score of years Mr. Rosboro has been a leader in Sunday-school work. For several years he superintended the great Englewood school, and at present is Chairman of the Superintendents' Union of Chicago Disciples. He has a thorough understanding of the problems of Sunday-school building, and is a pronounced advocate of quiet, conservative methods of growing a school, as may be learned from the following article.

THE Sunday-school of today must meet the needs of those whom it reaches, and must reach those who need its teaching and influence. These statements have been confused by the narrow-mindedness of some people.

The building of a substantial Sunday-school is no easy task. There is many a school of which it might be said, "In the morning it flourisheth; in the evening it is cut down and withereth." With the change of a superintendent, or the inauguration of a new pastorate, some schools either "flourish" or "wither."

The fundamental plan upon which a substantial Sunday-school is built must be a thorough understanding of what the Sunday-school is or should be, and what its relation is or should be to the church.

The foundation comes next—an organization, not in name only, but one of permanency and consecration; not an organization in which the offices are awarded for the honor thus accorded those holding them, but one in which the tasks are recognized for their difficulties and the possibilities of development and experience. The substantial organization is one wherein every officer and teacher, regardless of his or her obligations, is a consecrated Christian, enthusiastic and alert to every responsibility; and inspired by a cooperative leadership of prayerful pastor and superintendent, to carefully instruct and guide those of all ages in the fundamental truths of Bible teaching. Above all, must the teachers be concerned as to how they live, how they prepare and impart the lessons taught; and all must be done with only the one purpose of winning the children and the older unsaved for Christ, and increasing Christian service of those already Christians. Is it always possible to obtain such a corps of efficient workers? Perhaps, not always; but this ideal can be attained.

GROWING A SCHOOL SPIRIT.

"School spirit" is the necessary superstructure or frame-work in the construction of the substantial Sunday-school. A genuine school spirit is not found in all schools. Why? The reason is not always apparent; though undoubtedly the trouble is wholly within the school itself. As surely as material used in a building must first be prepared in proper sizes to fit into the construction, so must there be harmony between all workers, all depart-

ments and branches of the school's activities, before the "school spirit" can be built up substantially. Never permit anything which would precipitate the least feeling between classes or departments, other than that of the most friendly nature. Contests within a school—between classes—are usually unwise, unless very judiciously managed. Children below the Intermediate department should be impressed with the "department" idea, rather than emphasize the "class" idea. A department spirit will grow, as the



Mr. O. A. Rosboro.

child's vision enlarges, into a "school spirit." Primary and junior children should always be considered as members of the department and never "classified" according to teacher or class. The genuine "school spirit" will reach out for increased numbers in every department and every class, and the entire school will undoubtedly build up a regular attendance which should, and probably will, average about 70 per cent of the total active enrollment. A substantially built Sunday-school should grow numerically and spiritually.

LOYALTY TO THE CHURCH.

Complete your substantial Sunday-school with a covering or roof of "Loyalty

to the Church" in every phase of its work. The Sunday-school is not a separate institution unto itself, but is the recruiting department of the church, and as such must remain loyal to the church if either is to be effectual and substantial. When pastors realize more fully than some do how much assistance the Sunday-school, its workers and agencies can be to the church's activity, there will be cemented more firmly that affiliation between church and school necessary to both. Get your adult classes pledged and interested in attending the regular services of the church, and encourage them in coöperation with every activity of the church life. Unpleasant feelings and even a chasm at times are precipitated between the church and the Sunday-school, caused by some misunderstandings—sometimes between pastors and superintendents, sometimes between Sunday-school workers and those especially interested in other auxiliary work of the church; and sometimes because the church itself fails to recognize and help the school; and even some superintendents will thoughtlessly permit this strained relation between church and school to actually continue and grow. Loyalty to the church is absolutely essential.

MISSIONS IN THE SUNDAY-SCHOOL.

A building is not complete without equipment; neither is your Sunday-school complete or substantial without missionary enthusiasm, which it is possible to obtain through a constructive missionary instruction in all departments. Evangelism and spiritual development are of missionary inception, of which prayer and Bible study are component parts.

These are all practical problems which confront us today; but none are impossible of accomplishment. Few, if any, schools have substantially built every phase of their work.

It is possible to reconstruct the weak parts.

The sick need one to make them whole, the wanderer one to guide them, the thirsty the living fountain whereof they that partake shall thirst no more; the dead are in need of life, the sheep of the shepherd, and the children of the teacher; but all mankind needs Jesus—Clement of Alexandria.

An Exciting Day in Barcelona

FRANCIS E. CLARK, IN THE CHRISTIAN ENDEAVOR WORLD.

I HAVE attended many an interesting Christian Endeavor rally, but never a more exciting one than in the great Spanish metropolis of Barcelona on the third day of May, 1914. We had reached the city the day but one before, and enjoyed a delightful Junior rally with Pastor Smith's great company of Junior Endeavorers in the suburb of Clot. We had had time also for refreshment and rest in the excellent Colegio Internacional of the American Board, with its splendid corps of teachers and its large company of bright and pretty Spanish girls, many of whom are Endeavorers.

But the excitement did not begin until Sunday, May 3, though there had been mutterings of a possible coming storm many days in advance. There were dire threats of vengeance, too, on the Endeavorers, and especially on the leaders who might take part in the coming meeting.

CATHOLIC PARTY AROUSED.

What crime, you will ask, had the Endeavorers committed which so roused the wrath of the extreme Catholic party?

Just this: they had secured for their Sunday afternoon meeting the Palacio de Bellas Artes, the largest and most beautiful hall in the city, a hall which seats nearly four thousand people, and is used only on great occasions.

Moreover, the mayor and city government had given them the use of this hall free of charge.

"It is not to be endured," said the Catholic hierarchy. "It will advertise Christian Endeavor and incidentally Protestantism. It will bring it to the front, and make it talked about. It must be stopped."

So the Archbishop of Tarragona, the highest ecclesiastical authority of the region, took a hand, and tried to stop it. Then the governor of all Catalonia pleaded with the mayor of Barcelona to rescind his permission. But the mayor is a republican, and knew that it would "queer him" with his own party if he yielded to the Clerical party; and he stood firm against all cajolery and threats.

"A PRETTY ROW."

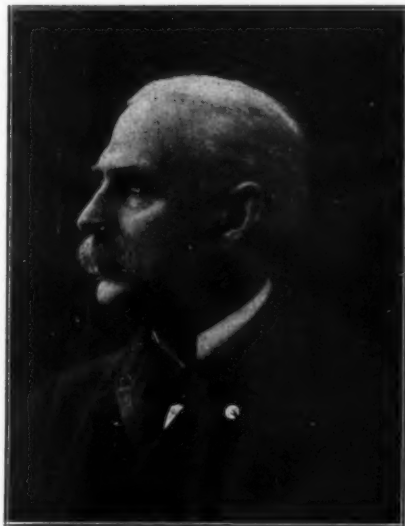
By Friday and Saturday there was "a very pretty row" on, as some one expressed it. The newspapers took up the matter for and against the use of the hall, and added fuel to the flames. A riot was threatened; an attempt was made to frighten people from the hall by stories of certain bloodshed; and we said to ourselves, "There will be such a fright that the hall won't be half full." Even Rev. Franklin G. Smith, the president of the Spanish Christian Endeavor Union, the head and front of the movement to secure the big hall, and the indefatigable exponent of Protestant views in Barcelona, began to lose heart, a most unusual thing for him, for he is the bravest and cheeriest of men.

However, the Catholic party did not have everything their own way. Some papers were friendly to Christian Endeavor and some noncommittal. On Sunday morning a leading daily contained a satirical article from a supposed Catholic, who said as though on his knees and with tears in his voice: "O Mr. Mayor, please protect my faith! I fear if I go to this Protestant meeting I shall lose my faith! The government protects

everything else. It puts a tariff on cloth, and so protects my clothes. It puts a tariff on my food, and so protects that, and thus keeps out foreign food; why should it not protect my faith, and keep out these foreigners with their new-fangled Christian Endeavor?"

Sunday morning came, and Sunday afternoon drew on; and about three o'clock we started from the Colegio Internacional for the great hall, some five miles away.

As we drew near, we saw that the place was alive with helmeted policemen in their fine blue uniforms, and also with



Rev. Francis E. Clark.

the Civil Guards in gray, with decorations of the Spanish colors, yellow and red. Some were mounted, and many were on foot. At least five hundred policemen and soldiers were on duty. They made an imposing array, especially the mounted officers on their beautiful, sleek thoroughbreds. Every approach to the hall within half a mile was guarded by mounted police. Any mob that might assemble could be easily dispersed.

At the door of the hall only ticket-holders were admitted, and even then, if they looked suspicious, they were searched for concealed weapons, the police running their hands up and down the clothes and paying especial attention to the hip-pockets.

And it was well they did; for scores of suspects were turned away, some were locked up, and, according to the papers the next morning, the police secured a fine assorted collection of forty-eight "guns," large and small.

Certainly more than four thousand persons were in the hall, making far and away, by thousands, the greatest Protestant meeting ever held in Spain.

SOME CONVENTION FEATURES.

The representative of the mayor, who was himself detained by pressing business, sat beside the chairman. A dozen reporters sat at the tables below the platform. I counted six cameras for illustrated papers trained on us at one time, and three at another.

Everything went off like clockwork, and every one kept within his time. Three pastors made brief addresses; a young Endeavorer, from Madrid, spoke earnestly; another gifted Endeavorer

gave a short recital on the magnificent organ, the pride of Barcelona, and perhaps the finest in all Spain; the Endeavorers sang three hymns in fine voice, and the Juniors two, a splendid mixed choir of six hundred voices, all of them Endeavorers, leading the singing. Mr. Smith interpreted for me with his usual life and vigor, as I tried briefly to tell of Christian Endeavor in all the world. The rumor had been industriously circulated for weeks before that I had come to Barcelona to denounce and berate the Catholic Church, and I took pains to say that Endeavorers denounce no man's faith and ridicule no man's belief.

BOMB CAUSES EXCITEMENT.

At the close came the roll-call of the societies, when each local society, about ten in all, stood together, repeated a verse of Scripture, and then brought their beautiful banners to the platform and stood in line amid cheers.

As I was about to slip out by a side door and make my way quietly home, a messenger came to me and said I was under police escort, and that the chief of police awaited us at the front door.

When we thanked him for his courtesy he modestly claimed that it was his business to keep order and protect life, and that an escort of police would see us to our lodgings.

Even then, though almost every one had left, hundreds of guards, mounted and on foot, held every street near the hall; a squad followed us for a long way; and three plain-clothes men rode with Dr. Gulick, the veteran missionary and Christian Endeavor pioneer, and Mrs. Clark and myself, all the way to the college, five miles from the hall, and would not leave us until they saw us safely behind the iron gates of the college yard.

When Mr. Smith reached his home in another part of the city, he found it guarded by special police; but he also learned that while he was at the meeting, the door of his church had been drenched with kerosene oil and an attempt made to set it on fire; but some neighbors discovered the fire, and put it out before much damage was done.

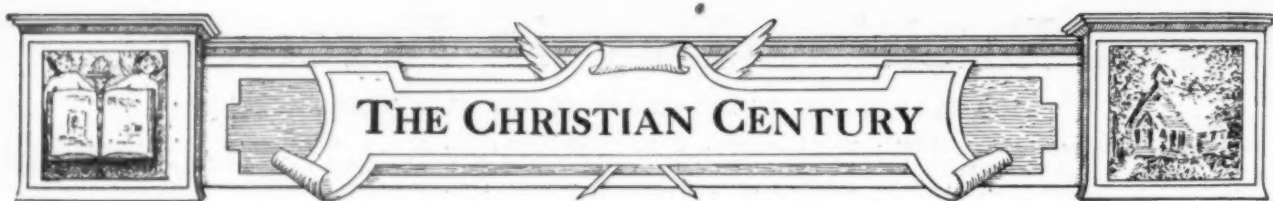
Moreover, a wicked-looking bomb was found in the great hall, but it had not exploded.

A REMARKABLE ACHIEVEMENT.

You can imagine what a ferment has been created. The papers all over Spain are full of it. The republican papers denounce the attempt to break up the meeting and create a riot, saying that it shows that the spirit of Spanish Catholics is the spirit of the Inquisition and of Torquemada. The Carlist (the extreme Catholic) press defend the attempted riot, and denounce the mayor for granting the hall, and the chief of police for his careful and effective preparations. The young Carlists threaten direful things, and intend to organize a great anti-Protestant demonstration on an early date.

Such a meeting was never before held in Spain. That such a meeting could be held was deemed incredible a month ago. Many Protestants can scarcely believe it now.

Thank God that Christian Endeavor has been the humble instrument of hastening the better day of religious freedom for this great historic kingdom!



THE CHRISTIAN CENTURY

EDITORIAL

SUNDAY-SCHOOL PEDAGOGY.

THE Sunday-school convention which has just been held in this city was a demonstration of the power and aggressiveness of the Sunday-school work throughout the world. Most of the constructive activity in connection with such a convention cannot be done in the open mass meetings, but is a part of the executive work of the organization. Similarly, it is difficult to secure the best results in the way of methodology in the crowded sessions, even though they may be of a departmental character. For this reason a large amount of interest attached to a four days' institute held last week at the University of Chicago, which was particularly intended for Sunday-school teachers and officers, and others interested in religious education. The general theme was "Religious Education and the Civic Ideal." Addresses were made by Dean Mathews and Professors Soares and Hoben, and by Prof. H. A. Smith, of the Chicago Theological Seminary, Prof. G. W. Fiske, of Oberlin, and Dr. H. F. Cope, of the Religious Education Association. Regular courses of instruction continued through the four days on such themes as "Civic Training in the Home," "The Problem of Amusement," "Religious Education as a Factor in Training for Country Life," "The Hymn Book as a Wonder Tale," "The Sunday-school as a Civic Force in City and Town," "The Anti-Social Grudge," "The Religious Awakening of Youth," "Juvenile Delinquency, the Sunday-school's Worst Challenge," and "The Moral Opportunity of the Public School." The attendance was large and a deep interest was shown by those who followed the work of the institute.

NEW THEOLOGICAL SCHOOL AT THE UNIVERSITY.

THE news that the Chicago Theological Seminary, the leading western educational foundation of the Congregational Church is to be moved from its present location on the west side to the campus of the University of Chicago, has awakened interest far and wide. This is the latest and most important step in the realization of President Harper's original plan for a great school of religion at the University, embracing institutions representing such of the Christian bodies as desire to coöperate with the university. The first institution to avail itself of this opportunity was the Disciples Divinity House which for more than twenty years has been in active service as a center for religious education for the Disciples of Christ. Soon after the establishment of this house the Cumberland Presbyterians followed the example. But the later union of that body with the Presbyterian Church led to the discontinuance of their work at the university. Two years ago the Ryder Divinity School was moved from Galesburg, Ill., to the university and is now in active operation. The coming of the Chicago Theological Seminary adds another most important factor to this group of institutions allied with the Divinity School of the university. The present buildings of the seminary at the corner of Washington and Ashland Boulevards are to be sold and new structures erected at the university. It is not improbable that a new group of theological buildings will be erected, representing not only the Divinity School, but the coöperating houses and colleges, and it is possible that the University Chapel, the crowning architectural work of the university, for which a million and a half of dollars have already been appropriated, will become the central and dominating feature of this complex of buildings for religious purposes. Negotiations are under way with other religious bodies for the removal of theological schools to the university in a similar coöperating plan. It will be seen that the step taken long ago by the Disciples in securing formal relationship with the University of Chicago was strategic and prophetic. Thus far the work of the Divinity House has been performed in the classrooms of the University.

But the plans for the new buildings now proposed give promise of a visible embodiment of the ideal which shall adequately express the designs of those who have labored long at the task. More than this, the idea of Christian coöperation is given immense impetus by the progress of theological coöperation at the university.

DOCTOR BARTON'S ARTICLES.

WE PUBLISH in this number the last of Doctor Barton's striking Old Testament studies for this season. This series has dealt entirely with the fortunes of the prophet Jeremiah and has given a connected story of his life and preaching from his call to be a prophet to the end of his life. It has been an entirely unique contribution to Biblical literature and has been widely noted and commented on. One of the foremost homiletic journals has said of these articles that not in a decade has there been so notable a series in the sphere of Biblical interpretation.

No reader can doubt the high seriousness of Doctor Barton's method. His modernizations have been thoroughly reverent and have thrilled with human interest. We have abundant evidence that for many readers these articles have virtually added a book to the Bible. Hundreds of people who never thought of reading Jeremiah before are reading his prophecies now with a delight which they never expected to find in the prophetic literature of the Old Testament.

We congratulate our readers on this series and we are hoping to have another series from Doctor Barton in the autumn.

The last chapter published this week brings to mind a pathetic picture of an earnest, ardent and faithful old prophet contending for righteousness amid hard conditions.

MORITURI SALUTAMUS.

THERE has been much press comment recently upon the offer of a wholesale liquor house in Kansas City to sell its mailing list to establishments for the cure of drunkenness. Being about to retire from business and recognizing the signs of the times, this concern, as reported in the papers, has approached the various concerns that treat the habit of intemperance and offered to turn over to them the full list of its customers and those whom it had endeavored to secure as customers. In substance, the letter says that the firm is expecting to retire from business and possesses this valuable list secured at the expense of thousands of dollars in advertising. Each of these is a habitual user of liquor and each of them wishes he was rid of the habit. Our customers are your prospective patients.

We have no reason to doubt the good faith of this communication and commend it as a piece of genuine business shrewdness and are willing to believe that it may be also an evidence of genuine human sympathy for men who are struggling against the bondage of habit. At any rate, it is one of the signs of the times and shows how lightly the liquor business regards its own future in this country.

IT STANDS THE TEST.

NO MAN liveth unto himself. Men try to do so. They write books on political economy and even on ethics endeavoring to prove that there is no other way for men to live. But they are wrong.

Modern science gave to us the theory of the "struggle for existence" and of "the survival of the fittest" with its lessons that the race is to the swift and the battle to the strong. But it was inadequate. The mother bird risking her own life to save the nest is a part of the survival of the fittest; the qualities fittest to survive in a world like this have been



created and transmitted by just such sacrifices, reaching from far down in the scale of life up to the summit crowded by the cross of Christ.

This world is knit together socially by the bonds of altruism. What are you working for? To get rich? For whom? For wife, children, loved ones. Much of the very selfishness of life is short-sighted and truncated altruism.

It was the service of Jesus Christ to the world that He disclosed, both in theory and practice, the permanent and practicable laws of life. In Him we have both precept and example; a life not lived unto self, a death fruitful of life to the world.

The thought of men has gone far afield in all the ages down to the present, seeking the real good of life, and a rational theory of conduct. And the thoughtful minds of all schools are coming to this common focus, that the goal of human life is not personal only but social, personal righteousness for the sake of a social salvation. And when they bring us this answer, lo, it is found that the same answer was given long ago, and has stood the test of the centuries.

THE FRIGHT OF THE POLICEWOMAN.

THE newspapers are poking fun at a Chicago policewoman who has asked for a policeman as escort home from her duties at night. They need not laugh. She ought to have an escort, and should ask for one without shame. Her duties as a policewoman involve no reasonable penalty of unpleasant experiences on her way home. Every woman is entitled to reasonable protection in the exercise of her duties or rights in the use of the streets. The fact that she is a policewoman in no way diminishes her right to protection. This particular woman is stationed in one of the passenger depots, where, we doubt not, a policewoman ought to be, and can render good service. If those duties keep her until a late hour of the night, and the streets are not safe for an unprotected woman, it is the business of the police department to furnish her one policeman or ten if she needs that degree of protection. A woman may be entirely competent to discharge police duties in a railway station, and yet be wholly unfitted by her sex for encountering rough men lurking in dark alley mouths at midnight. Let her have her escort. And yet, there is one thing better, and that is to make the streets so clean and safe that any woman, policewoman or not, shall be safe in any legitimate duty at any hour of the day or night. We appear to be at some distance from the time when that condition can be said to have been reached. Meantime, let the pleasant task of seeing her home fall to the bravest and best on the force. None but the brave deserve the fair.

SAVE THE QUAIL.

VERY seldom have we eaten quail on toast. In the first place, we have never felt sure that we knew how; in the second place, it seemed to us to cost the quail so much in proportion to the little good it did us, that we had some conscience about it. We shall now have other reasons. In the current issue of Farm and Fireside a contributor says that the chinch bug costs the farmers of the United States at least \$100,000,000 a year. Various means for fighting these bugs have been devised but their most successful enemies are the birds of the air. In regard to the natural destroyers of this insect pest the author of the article writes as follows:

"If the law of the survival of the fittest applies in all cases, it is reasonable to believe that the ultimate check to the propagation of the chinch bug will come about by the birds that eat them at all stages of their life history. Among the birds that eat millions of these pests may be mentioned the quail, the meadow lark, and the sparrow.

"If the chinch bug is to be practically eradicated we must depend upon the efforts of the quail, as his home is in the brooding grounds of the chinch bug. Nowadays things that

are done have a certain degree of the idea of permanency about them, hence the first step in the permanent destruction of the chinch bug is a more complete protection of the quail that assists also in lowering the losses caused by the cotton weevil, the grasshopper, and the potato bug."

We much prefer quails to chinch bugs. The children of Israel ate quail. John the Baptist ate baked grasshoppers. The latter were quite as nutritious, and the farmers could spare them better than the quail. Besides, no one wants honey with quail.

OUR SMALL BOOK OUTPUT.

WE HOPE the Unpopular Review will attain popularity. It is an exceedingly suggestive magazine. We do not agree with more than half it says, and that is one reason we like it. But there are some things we quite agree with. One is its lament over the low output of American books. No European nation except Spain, so we are told, publishes so few books in proportion to its population. We are a reading people, but we read magazines, and these have been made possible by a low postage rate which is virtually a government subsidy, while the rate on books is oppressively high. The new parcel post rate may help matters a bit, but as a nation we do not read books, least of all books worth reading. Not only so, but in the reading of newspapers many people deliberately choose to believe a lie and be deluded. There are now more magazines than can live. Some of them are now considering by what death they shall serve their generation. We should be twice as well off if we had only half as many, and no one would be so much better off for the diminution as the magazine publishers, except the magazine readers. When we get fewer magazines we may have more books, and let us hope better ones.

LEPROSY IN AMERICA.

NOW and then in some part of America a case of leprosy is reported, and people are in terror. It is likely that our country, being in such close communication with all nations of the earth, has lurking away in some unclean corner well-nigh every disease that flesh is heir to, and that there are cases of leprosy here and there throughout the country, although our National and State Boards of Health are quite vigilant, and protect the people generally against such diseases. The papers recently reported the case of Vernon D. Bennett, an inmate of the Soldiers' Home at West Allis, Wis., who was found to be a leper, and volunteers were called for to nurse him. Ten veterans of the Civil War came, every one gladly offering to perform that service. All but one were over seventy years of age, too old to care properly for the afflicted one. Fred W. Curtenious, who served through the Spanish War as Bennett did, was accepted. Mrs. Frances Amato, thirty-five years old, one of the six sufferers in the leper colony on Blackwell's Island died recently, and the papers made much mention of her case.

AROUND THE WORLD FOR TWO CENTS.

TWO-CENT postage to England and Germany were only the entering wedge. The triennial convention of the Postal Union to be convened next September is to consider a uniform rate for all the countries of the postal union—that is to say, practically for the civilized world. It is reported that a majority of the countries represented favor a three-cent foreign postage rate. We see no excuse for it. If the rate is expected to bear any reasonable share of the expense of carrying the letter, five cents is little enough. But international postage is not expected to be financially profitable to the several governments concerned. If there is good reason for a reduction at all, let us not make two bites of a cherry. Sooner or later "penny postage," that is to say, two-cent postage, is coming to the whole world. Let it come!

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Northern Baptists in Great Convention.

The 1914 convention of the Northern Baptist Church will go down into history chiefly because it was made the occasion of the centennial celebration of the entrance upon his work of Adoniram Judson, the most famous of Baptist missionaries; but the convention was a significant gathering for other reasons, as well. Mention was made in The Christian Century of last week of the plea that was made before the convention for the cause of higher education. There were some reactionary voices raised against higher education as being religionless, but, be it said to the credit of this great church, there was a strong vote of approval for the work that is being done by the Board of Education, under the chairmanship of Dr. Ernest D. Burton, of the University of Chicago, and the secretaryship of Dr. Frank W. Padelford, of Boston. It should be noted that for several years—from 1902 to 1912—the Baptists were without an education board. The old board was in existence from 1887, but was discontinued in 1902. What the church lost by this lapse is indicated in an informing paragraph from the report of the new committee. After reading from some old records of results gained during the activity of the old board, with optimistic prophecies as to the future, the present committee expresses its emotions as follows:

"How different might have been the history of these last few years if the education society had continued its services! These prospects were bright indeed and the prophecies made by the board undoubtedly might have been fulfilled if the denomination had continued its systematic work, and if during these years of remarkable educational development, we had had some organization to lead us, we should not now have fallen so far behind. Within the territory of this convention the Methodists now have forty-three colleges with a total property value and endowment of \$44,687,207. The Presbyterians have, exclusive of Princeton University, forty-eight colleges with property and endowment valued at \$29,335,602. The Northern Baptists have, exclusive of the University of Chicago, twenty-three colleges with endowment and property valued at \$24,232,694."

Biblical Study in the Colleges.

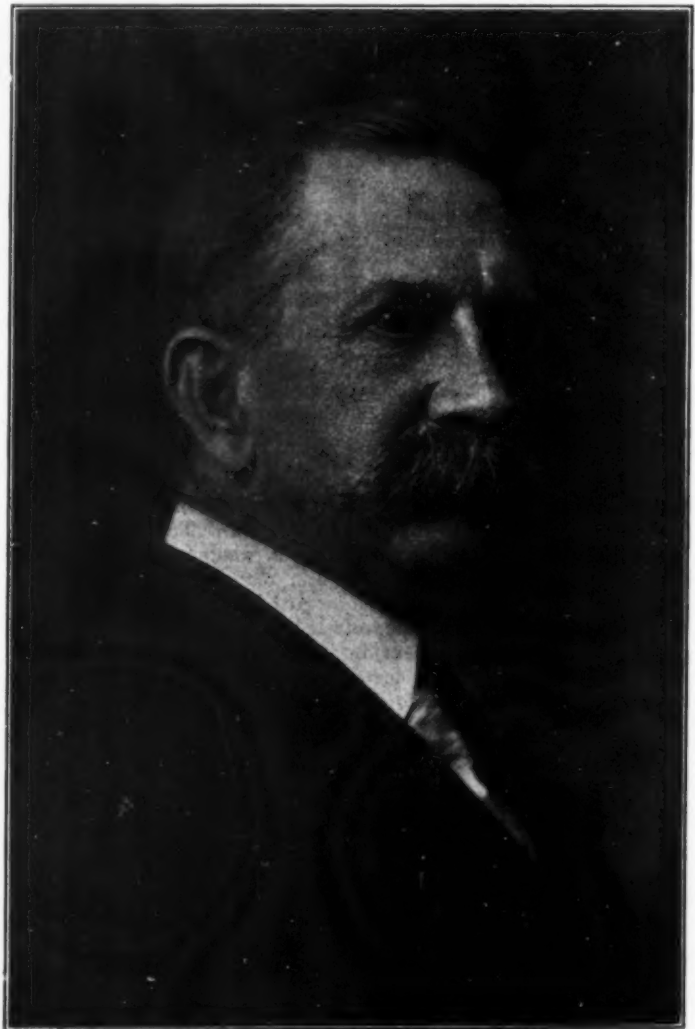
The new committee has made a special study of the conditions in Baptist colleges and those of other churches, with a view to finding out how much of Biblical and religious instruction is given in these schools. It reports some deplorable findings: "We confess our surprise," the committee declares, "in finding how small an amount of distinctive instruction in these lines is given in Christian colleges. These schools are supposedly Christian, were founded and are maintained to give a distinctively Christian education. Without doubt most of them have a Christian atmosphere and their professors exert a Christian influence, but it seems to the board that their curricula should contain ample courses of instruction in the Bible, Christian ethics and Christian history. In their zeal to multiply courses they have been tempted to forget the great purpose of a Christian institution. This is not strange when we realize how severe educational competition has become. The demand for multiplication of courses is

board. The United Presbyterian Church has on foot a movement to establish such strong and continuous, but the board believes that Christian colleges should give ample instruction in distinctly Christian departments. We know of but few Baptist colleges that have such distinctive departments. We believe, however, that they should be introduced into every Christian institution. The Presbyterian College Board requires systematic instruction in the Bible and Christian history during the entire course of the students, in colleges that are aided by the

rial Church, New York.

The first to be introduced was Dr. Adoniram B. Judson, of New York. More than two minutes of applause welcomed the older son as he moved to the front. He spoke of incidents in his association with his parents, and said in part:

"I do not feel well equipped to entertain or instruct this distinguished audience. But we all have our personal early recollections, and I recall an incident which occurred on a voyage from Burma to this country in 1845, sixty-nine or seventy years ago, when my father,



Judge Edward S. Clinch, President of Northern Baptist Convention.

a department in every one of its denominational colleges, with the intention of placing in charge the strongest men in the denomination. Our board proposes to urge such a step upon our denominational schools."

Judson's Sons Address Convention.

As was intimated above, this 1914 convention will be remembered especially because of the Judson centennial celebration. A hundred years ago Adoniram Judson went out to Burma, India, and with his work began the foreign mission activities of the Baptists. A pleasant feature of the celebration in Boston of this event was the presence at the sessions of Dr. Judson's sons, Dr. Adoniram B. Judson, physician of New York, and Dr. Edward Judson, of the Judson Memo-

Adoniram Judson, and mother, Sarah Hall Boardman Judson, returning missionaries, brought home to America three of their six children.

"Mother was an invalid and could not complete the voyage. She was buried on St. Helena. But a long way the other side of St. Helena, when crossing the Indian Ocean, one night, when the wind had died away and the stars were out, and the ship stood still in a calm, the family gathered on deck, and mother sang to the group, which included some of the sailors and officers of the ship. The hymn was 'The Star of Bethlehem,' beginning:

"When marshalled on the nightly plain,
The glittering hosts bestud the sky;
One star alone of all the train
Can fix the sinner's wandering eye.

Hark! Hark! to God the chorus breaks
From every host, from every gem.
But one alone the Saviour speaks,
It was the star of Bethlehem."

"The calm sea, the sweet voice, and the sky filled with bright stars made a scene not easily forgotten.

"When the children landed at Boston, the girl was taken to Bradford to the Hasseltine School and the two boys were left at Worcester, where a few months later I saw my father's face for the last time as he leaned from a window of the train taking him to Boston on his way back to Burma, where he was to meet the other three children, the youngest one of whom was my dear brother Edward, who needs no introduction from me to a Baptist audience."

Message from Dr. Edward Judson.

Silence was in the room till Dr. Edward Judson reached the pulpit. Then an ovation began which lasted for several minutes. He tried to speak again and again, but was not allowed to do so till the audience had had its way. His voice was low, but distinct. He said in part:

"President Bond, bothers, sisters, fathers, mothers, young men and women who are going to the mission field, you veterans who have retired from distant wars, whose eyes have grown dim gazing at the pilot star, I count it the supreme honor of my life to speak a benedictory word on this historic occasion, before this great gathering of Christians from all over America come to pay affectionate token to the remembrance of my father.

"My older brother has contributed a pathetic and beautiful incident, never published to the world before, as I know, how my mother sang to the children on the ship. The strain of that moment reflected from the glassy surface of the Indian Ocean that night has been wafted to our ears over the long bridge of seventy years to this afternoon. I was a sickly boy, back in India, when the song was sung. Mother had to leave me; she was dying. Three of us babes were left behind.

"The eldest of the three, Henry, hoped to have been here today, but illness made it impossible. He was permanently disabled fighting under the colors of the North in the Civil War.

"I always keep a picture of my father in my study; he has always been an inspiration to me. We folks need human guides to lead us in the footsteps of the great Pathfinder. Separation deepens affection. Love has two elements; the disposition to enjoy and possess, and the passion to serve. I believe my father's influence was stronger than if I had been brought up under his care. The difficulties in his life have always helped me when under the pressure of obstacles, the thought of the terrible privations of his life, the prison with fetters for a year, the separation from his wife, the oppression for the government, the six years without a conversion; the disappointment at the end of his life that so little was done; the thought of such things spurs my footsteps.

"Remember this: If we succeed without suffering it is because some one has suffered before us; if we suffer without success, it is because some one will succeed after us. The thought of his achievements has been a long cooling shadow of inspiration. His was a life that founded the missionary movement; it began that movement in our dear Baptist church and in so doing crystallized

into the consciousness of the denomination a sense of solidarity, for when we got our hands to the missionary plow Baptists began to feel their power; when I think of the shadows lengthening in our individual men, into other great churches, and now the tip has touched the city mission work, I find an intense desire in my heart to do the next thing with the highest success. He hath hum-

bled himself; God hath exalted him. Let us work for that King before whom every knee shall bow."

Thus ended, says The Standard, of Chicago, "a meeting which was worth going around the world to see. Those who were present will tell it to their grandchildren. No such scene has been enacted for many a decade in our history."

Resolutions Adopted at International Sunday School Convention

The following resolutions reported by the resolution committee of which the Rev. Dr. H. H. Bell of San Francisco was chairman, were adopted by the convention:

"DECLARATIONS.

"We declare ourselves as definitely evangelistic in purpose, and as more than ever determined to stress the one chief aim of all Sunday-school work, that, namely, of seeking to lead scholars, young and old, to saving knowledge of Jesus Christ as their personal and only Redeemer.

"We declare ourselves as distinctly missionary in vision, purpose, program and achievement.

"We declare in favor of greater emphasis by all field workers and in all our schools upon the Home Department as an evangelizing agency and upon the obligation and privileges of the family altar.

"We declare in favor of the Vacation Bible Schools and urge hearty coöperation on the part of all our forces in this great work.

"We declare in favor of the proposed Annual Bible Day—on the third Lord's Day before Christmas.

"We declare in favor of the movement in favor of Country Religious Education in churches by a system of credits and examination with public schools as is so successfully practiced in Colorado, North Dakota, Gary, Ind., and in various provinces of Canada.

"We declare in favor of the coöperation of Protestants, Orthodox and Liberal, as also of Roman Catholics and Jews in the great movement of Home Visitation wheresoever possible to operate the same in order to help children and adults alike into personal righteousness with God and into social righteousness with men.

"We declare in favor of the Child Welfare Movement including the abolishment of Child Labor under the age of sixteen, and the creation of public playgrounds and wholesome amusements for the young.

"We declare in favor of National Legislation for the effective censorship of motion pictures covering the entire jurisdiction of National Legislation.

"We declare ourselves in favor of Social Purity Reform including a single standard of morals for both sexes and the most rigid laws against commercial vice, lotteries and gambling of every form.

"We declare ourselves in favor of faithfulness and diligence on the part of all Sunday-schools in the use of the temperance lessons in order to educate every member for total abstinence, for the destruction of the liquor traffic for the extinction of the cigarette and the tobacco habits in every form, and for the surrender of every self-indulgence which

impairs or destroys the power to render service to God and man.

"We urge that throughout all the courses of the International Lessons both Graded and Uniform, four Bible Temperance Lessons for each year shall be supplied; and that the selection of such Bible Temperance Lessons shall be governed by the same sound principle of adaptation to the spiritual needs of the scholar which are applied to the selection of other lessons.

"Recognizing the value and importance of the World's Temperance Sunday as a special occasion of temperance teaching and temperance pledge-signing, we earnestly request that throughout the courses of the Graded Lessons, as in the Uniform Lesson plan, the World's Temperance Sunday Lesson shall be supplied; and we urge the observance of that occasion throughout all Sunday-schools.

"In hearty coöperation with other agencies, the Sunday-school pledges itself to unceasing warfare against the legalized liquor traffic; and we look with unflinching confidence for the coming of that day when the united forces of religious, moral, and civic agencies, God directed, shall "take up the stumbling-block out of the way of the people;" and when prohibition as the result of congressional action shall become nation wide, and as the result of national legislation shall become world wide throughout all civilized lands.

"We declare in favor of international peace between the nations of the world, and in favor of the substitution of conciliation and arbitration in the settlement of both industrial and international war.

"We declare in favor of the submission of an amendment to the Federal Constitution delegating the control of all questions of marriage and divorce to the Federal Congress, and we exhort all American states and provinces to take action to secure a uniform marriage law conforming to the highest standard.

"We declare in favor of the religious work planned by the Committee of One Hundred, appointed by the Federal Council of the Churches of Christ in America to be done during the Panama Pacific International Exposition at San Francisco and commend the same to the careful attention of our constituency. We also endorse the plan to hold an International Lord's Day Congress at San Francisco during the said exposition and express the hope that it will result in quickening the Christian conscience as to give California a weekly rest day.

"We declare ourselves as in perfect harmony with the Christian Endeavor Society, Epworth League, the B. Y. P. U., North and South, and all similar organizations of all young people and we cordially congratulate them upon the work they are doing for Christ and his kingdom."

Of Human Interest

A Gladstone Story.

"Mrs. Gladstone and her famous husband went to Cannes on January, and on Sunday morning, of course, they repaired to the English church.

"But when the sermon began, Mr. Gladstone frowned and squirmed, then whispered to Mrs. Gladstone fretfully:

"I can't hear him."

"But Mrs. Gladstone, whose ears were better, said to her husband with a reassuring smile:

"Never mind, dear. Go to sleep. It will do you ever so much more good."

Getting in Line.

The late Cy Warman, who deserted railway literature for a real railway job in Montreal, told this story at a luncheon not long before his death:

A Scotchman came upon an automobile overturned at a railway crossing. Beside it lay a man all smashed up.

"Get a doctor," he moaned.

"Did the train hit you?" asked the Scotchman.

"Yes, yes; get a doctor."

"Has the claim agent been here yet?"

"No, no; please get a doctor."

"Move over, you," said the Scot, "till I lie down beside you."

A Story from Governor Fletcher.

That there is a limit to the cares and responsibilities of the housewife was demonstrated by a little story told in an after-dinner speech by Governor Fletcher, of Vermont.

"A middle-aged couple from one of the back counties visited Montpelier one day," said the governor, "and while rambling down the main street looking at the sights their attention was attracted by a cuckoo clock in the show-window of a jewelry store.

"The clock was striking at the time; and, as the cuckoo came out and chirped the hour, the rural couple looked on with mingled admiration and wonder.

"Well, I declare!" exclaimed the farmer's wife as the cuckoo concluded his announcement and retired within the clock. "Never in all my life did I see anything like that!"

"Ner me, neether, Maria," responded Hezekiah, still retaining his look of astonishment; "an,' sence we need a new clock at home, what do ye say if we buy that one?"

"We won't do anything of the kind, Hezekiah!" was the emphatic declaration of Maria. "Don't ye s'pose I've got enough chickens, an' ducks, an' geese, an' turkeys, an' other things to look after now without feedin' a pesky bird?"

Theology and Helen Keller.

The following from the San Francisco Star is an illuminating revelation of conservatism applied in an unusual direction. Says the Star:

"An honest, well-meaning conventional man was listening to the story of the education of Helen Keller. He did not thrill under it; he said, at last: 'Well, if God had meant that girl to know those things he would have given her sight and hearing.' Solemnly he shook his head, and silently he went away, leaving an astonished silence behind him. Then someone said: 'That is the apotheosis of stand-patism—as it was once so must it remain forever!'" And someone else

added: 'May our good angels keep us alive, and moving and growing to the very end—yes! and not let us settle down like that.' And a third put it this way: 'It's only lack of imagination: If that dear Helen had been his own daughter he would have rejoiced from the bottom of his heart to have someone pull her out into the life of the world.'"

A Penalty of Fame.

Booth Tarkington was asked recently for an original sentiment by way of autograph. He replied:

EPITAPHS QUIANT OR WITTY.

Some queer epitaphs in British churchyards have lately been collected by a London newspaper.

There is an interesting epitaph on a gravestone in Poling churchyard, Sussex. It runs:

Here
Lieth ye Body
of Alice, ye wife, of Bobt
Woolbridge, who Died
the 27th of May, 1740.
Aged 44 years.
The World is a round thing,
And full of crooked streets.
Death is a market place,
Where all men meets.
If Life was a thing
That money could buy,
The Rich would live,
And the poor would die.

More witty, is the epitaph found at Kingsbridge, South Devon:

Here lieth the body of Robert (commonly called "Bone") Phillips, who died July 27th, 1793, aged 65 years, and at whose request the following lines are inscribed:

Here lie I at the Chancel door;
Here lie I because I am poor;
The further in the more you'll pay,
Yet here lie I as warm as they.

Here is an epitaph on the last-maker, who is said to be buried at Llanfllant-wythyl, Wales:

Stop, stranger, stop, and wipe a tear
For the Last man at last lies here,
Though ever-last-ing he has been,
He has at last passed life's last scene.
Famed for good works, much time he passed.
In doing good—He has done his last.

The following is more philosophic and general in its application:

Life's like an Inn where Travelers stay.
Some only Breakfast, and away.
Others to dinner stay, and are well fed.
The oldest only sup and go to Bed.
Long is the Bill who lingers out the day.
He that goes the soonest Has the Least to Pay.

An epitaph which for pithiness and force would not be easy to surpass runs thus:

Here lies W. W.
Who will nevermore trouble you.

It was an epitaph which called forth the following topical epigram from Dr. Samuel Clarke, who had just seen the inscription, "Domus Ultima," on the vault belonging to the dukes of Richmond in the cathedral of Chichester. In a mood of satire he wrote:

Did he who thus inscribed the wall
Not read, or not believe, St. Paul,
Who says there is, where'er it stands,
Another house, not made with hands,
Or may we gather from these words,
That house is not a House of Lords?

"If you had asked me for my autograph I would have sent it to you gladly. But to ask for a specimen of my work, that is a little too much. Would you ask a doctor for one of his corpses to remember him by?"

Croker the Philosopher.

Richard Croker, as everybody knows, has a cynical wit. Mr. Croker aired this wit in a recent letter to a member of Tammany Hall apropos of a millionaire's charities.

"To be canonized in American public opinion," he wrote, "give publicly and steal privately."

Joseph Fels' Repentance.

Joseph Fels, philanthropist, who "did not believe in philanthropy," died a few weeks ago. Three years ago in Boston he said that he did not believe in charities, for they were the agents of pauperization. He added that he intended to spend "the damnable millions I have made to wipe out the system by which I made it. We cannot get rich under present conditions without robbing the public."

One of "Billy" Sunday's Gifts.

When "Billy" Sunday closed his meetings in Scranton the people overwhelmed him with gifts. These gifts were the thankofferings of rich and poor alike. One gift was a basket containing eight dozen strictly fresh eggs!

George Ade on Marriage.

According to the Washington Star, Mr. George Ade was sitting with a little girl of eight, who looked up from her "Hans Christian Anderson," and asked:

"Does m-i-r-a-g-e spell marriage, Mr. Ade?"

"Often, my child," said the cynical bachelor.

Foss, Poet, to be Honored.

A memorial to Sam Walter Foss, poet and librarian, will be erected on the farm where he was born at Candia, N. H., by the Candia Club. It will take the form of a granite marker, bearing a bronze tablet on which will be the date of the poet's birth and an inscription from his works.

Published Poems at 80.

Mrs. Julia C. R. Dorr, who died last January, was still another member of America's literary "old guard" to preserve undimmed, undiminished her fine and well-used literary powers. Born in 1825, Mrs. Dorr when well over 80 published a book of poems, "Beyond the Sunset," that proved her spirit freshly youthful. Not a prolific writer, she previously had produced many exquisite poems, a general favorite being "You Have Been to Carcassonne," written perhaps five years before her death.

I can scarce believe the tale
Borne to me on every gale:
You have been to Carcassonne,
Looked its shining towers upon,
Trod its streets where blithe and gay,
"Lords and Ladies" passed that way,
Loitered in the evening glow,
Doffed their caps and curtsied low,
Where two "Generals" brave as they,
Gave "the Bishop" right of way.

You have been to Carcassonne:
Then for you the goal is won.

You have grasped the unattained,
What we long for, you have gained.
All men go to Arcady,
Dear, dream-haunted Arcady,
Soon or late they breathe its air,
Learn its language, pray its prayer,
Linger there till dreams are done;
But—few go to Carcassonne!"

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

Two Recent Books on Saint Francis

Life of St. Francis of Assisi. By Paul Sabatier. Translated from the French by Louise Seymour Houghton. Charles Scribner's Sons, 1912. Price, \$2.50.

The modern revival of interest in St. Francis was largely aroused by the appearance in 1894 of Sabatier's "Vie de S. Francois d'Assise"—the book whose recent translation into English heads this notice. It is marked by the patient and profound scholarship, and deep spiritual insight which characterizes all the writings of the celebrated Frenchman. Much of the book is critical and is an effort to separate the legendary saint from the real one; he claims that the true St. Francis is infinitely nobler and finer than the wonder stories have made him to be. While some of his theories about the Little Poor Man have been challenged, yet it is the name of Paul Sabatier which comes first in the new movement for Franciscan researches. He gives us a masterly study of the Thirteenth Century, that notable era, when the church first began to revolt against the superstition, the corruption, and the tyranny of the ecclesiastical rule of the Dark Ages; it was especially the century of saints, and our author gives us a fine discrimination between the priest and the saint, when he says, "The priest of the Thirteenth Century is the antithesis of the saint—he is almost always his enemy. Separated by the holy unction from the rest of mankind, able by a few signs to perform unheard of mysteries, with a word to change bread into flesh, and wine into blood, he appeared as a sort of idol which could do all things for or against you, and before which you have only to adore and tremble."

"The saint, on the contrary, was one whose mission was proclaimed by nothing in his apparel, but whose life and words made themselves felt in all hearts and consciences; he was one who, with no cure of souls in the church, felt impelled to lift up his voice. The child of the people, he knew all their woes, and their echoes sounded in his own heart. Like the ancient prophet of Israel, he heard an imperious voice saying to him, 'Go, and speak to the children of my people.' Those thirteen century saints were, in fact, true prophets. . . . They were the witnesses of liberty against authority; Francis of Assisi is pre-eminently the saint of the middle ages; he was of the people, and the people recognized themselves in him."

While his reform was within the church, and he always maintained his filial attitude to it, yet his preaching and life were a protest against the current ecclesiastical corruption and were more revolutionary than he realized. The origin of his ideas is found among the common people of his time, and he is the incarnation of the Italian soul at the beginning of the Thirteenth Century.

"He longed for a true awakening of the church to the evangelical ideal which he had regained. All Europe awoke with a start, when it heard of these penitents from a little Umbrian town. All they craved of the Court of Rome was the privilege of possessing nothing. Men saw them pass by, earning their bread by the labor of their hands, accepting only the bare necessities of bodily sustenance from those to whom they had given the

bread of life, and whatever was best in humanity at that time leaped to follow in his footsteps. . . . Without Francis of Assisi, the church would perhaps have foundered—the Little Poor Man, driven away, cast out of doors by the creatures of Innocent III, saved Christianity."

Saint Francis of Assisi, a Biography. By Johannes Jorgensen. Translated from the Danish by T. O'Connor Sloane, LL. D., Ph. D. Longmans, Green & Company, 1913.

The Life of St. Francis by the learned Dane, Johannes Jorgensen, is of later date than the work just reviewed, and bears generous testimony to its debt to the researches of the Frenchman, M. Sabatier. It was completed in 1906, after several years of study, including long pilgrimages through Franciscan Italy, and to a number of contents where were libraries of Franciscan literature, from the earliest to the most recent times. It is a more graphic narration, and therefore more apt to be interesting to the lay reader than Sabatier's great work. Both are large duodecimo volumes of more than 400 pages, and are notable contributions to the history of Christianity at this critical epoch. Our author shows how the movement started by Francis was neither penitential, nor monastic—that he was pre-eminently the Apostle of Cheerfulness. He protested against dark faces and sour visages—his brothers must not be mournful hypocrites, but glad children of light, their motto, "Rejoice always."

While the Franciscans were a so-called mendicant order, yet their founder insisted on their working for their daily bread when possible, and only accepting alms when absolutely necessary. In his last testament, he says, "I worked with my hands, and wish to work; and all the

other brothers, I strongly wish that they may work at labor which is of honest nature; and when the price of our labor is not given us, we return to the table of the Lord, in seeking alms from door to door."

Renan has justly said: "Since the time of the Apostles, there has never been a more powerful attempt to put the gospel of Jesus Christ into practice, than in the movement started by Francis of Assisi." The study of such lives cannot fail to be profitable to all seekers after God, and these books are recommended to students of the history of Christianity.

I. W. H.

THE YOUNGER GENERATION.

Miss Helen Taft, daughter of the former president, has joined the Suffrage League at Bryn Mawr, where she is a student. A few weeks ago Mrs. Taft joined the antis. Mrs. T. N. Hepburn, president of the Connecticut Equal Suffrage Association, is reported as saying, "The action of mother and daughter is significant of the difference between the past and the present generations."

There are many other illustrations. Former President Eliot of Harvard is opposed to equal suffrage. His granddaughter belongs to the Suffrage League. Prof. Munsterburg of Harvard was lately asked to contribute one of his books to a suffrage sale. He answered, "I am not a suffragist, but I am the father of one. My daughter will send you one of her books." President Wilson and his wife are not suffragists, so far as is known, though Mrs. Wilson has said that she is not an anti. Two of their daughters, however, are convinced suffragists.

Sir Almoth E. Wright is an extreme and rabid opponent. His eldest son, who has just died, left a large bequest to the Suffrage Association. "Gen." Rosalie Jones is an ardent suffragist; her mother a confirmed anti. Instances might be multiplied almost indefinitely.

Mother of Five

EDGAR A. GUEST, IN DETROIT FREE PRESS.

She mothered five!
Night after night she watched a little bed,
Night after night she cooled a fevered head.
Day after day she guarded little feet,
Taught little minds the dangers of the street,
Taught little lips to utter simple prayers;
Whispered of strength that some day would be theirs,
And trained them all to use it as they should.
She gave her babies to the nation's good.

She mothered five!
She gave her beauty—from her cheeks let fade
The rose's blushes—to her mother trade.
She saw the wrinkles furrowing her brow,
Yet smiling, said, "My boy grows stronger now."
When pleasures called, she turned away and said,
"I dare not leave my babies to be fed
By strangers' hands; besides, they are so small,
I must be near to answer when they call."

She mothered five!
Night after night they sat about her knee
And heard her tell of what some day would be.
From her they learned that in the world outside
Are cruelty and vice and selfishness and pride;
From her they learned the wrongs they ought to shun,
What things to love, what work must still be done.
She led them through the labyrinth of youth.
And brought five men and women up to truth.

She mothered five!
Her name may be unknown save to the few,
Of her the outside world but little knew;
But somewhere five are treading virtue's ways,
Serving the world and brightening its days.
Somewhere are five who, tempted, stand upright,
Clinging to honor, keeping her memory bright.
Somewhere this mother toils and is alive,
No more as one, but in the breasts of five.

Disciples Table Talk

Hoosier Disciples in Successful Year.

The Indiana Christian Missionary Association has recently passed through its most prosperous year. The office of corresponding secretary was filled the former part of the year by L. E. Murray and the latter part by C. W. Cauble. Garry L. Cook continues his work as Sunday-school superintendent. The officers which so efficiently directed the work of the board the past year were: President, W. H. Book; Vice-president, Joseph C. Todd; Secretary, J. S. Hussey, and Treasurer, U. C. Brewer. All were re-elected.

Illinois Re-Elects Secretaries.

At the district conventions of Illinois Disciples this year, all the secretaries were reelected. They are as follows: First District, C. C. Carpenter, Princeton; Second District, O. F. Jordan, Evanston; Third District, L. G. Huff, Mt. Sterling; Fourth District, H. H. Jenner, Long Point; Fifth District, C. E. French, Virginia; Sixth District, R. V. Callaway, Clinton; Seventh District, C. W. Marlow, Flora; Eighth District, A. K. Adcock, Du Quoin. The state conventions will meet this year in the fine new building of the First Church in Decatur, September 7, 8, 9 and 10.

W. S. Lockhart a "Wonder-Worker."

A. J. Cohen, of Central Church, Houston, Tex., writes that through the efforts of the minister, W. S. Lockhart, whom he pronounces a wonderworker, Dr. J. T. Moore, president of the board of elders, W. R. Allison, chairman of the board of deacons, and others, a debt of \$19,000 with which the church was "hobbled" eight years ago, has been at last cleared. During these years \$11,000 interest has been paid on the debt. On July 5, Mr. Lockhart stood before his people and reported that for the full payment of the debt of \$21,230.25, principal and interest to date, he had cash and bankable notes in the sum of \$21,312.92, an amount sufficient to wipe out the entire indebtedness with \$82.67 balance left over.

H. L. Willett Jr. to Vacation in America.

Herbert L. Willett Jr., whose interesting letters from Syria have been a feature of the Century during the past year, is now on the way home, for a brief vacation visit. He will reach Chicago about August 1, for a stay of six weeks, returning to his work in the Syrian Protestant College for the opening of the academic year in October.

Edgar County, Ill. Annual Meeting.

The Christian churches of Edgar County, Ill., have organized for more intensive work in that county. They have organized the Board of Christian Church of Edgar County, made up of from one to six representatives from each church. The work is being planned with a great deal of care, and there is already great improvement in many lines of church activity. The County meeting has been arranged for Paris, Sept., 11-13, and Z. T. Sweeney, of Columbus, Ind., has been engaged for the two addresses on Sunday. The missionary and educational interests of the Brotherhood will be represented in the meeting.

Dedication at Albion, Illinois.

The dedication of the new Christian church at Albion, Ill., took place July 5. T. J. Clark, pastor at Albion, writes of the successful work of Mr. Snively as follows: "Saturday night, surveying the field in advance, owing to the long discouraging drought that has afflicted this part of the country this season, the outlook seemed distressingly discouraging. But when Mr. Snively faced his audience and began his task, things moved on hopefully, and in an unexpectedly short time he was enabled to announce that the sum called for had been reached, \$6,500. The good work went on until the morning service closed in good time with pledges amounting to \$8,270, including \$1,300, pledged by the Ladies' Social Workers. In the afternoon and evening services, about four hundred dollars were pledged to reduce the ladies' obligation. The

evening service closed with one confession, and with as happy a congregation of people, as one could wish to see." Not including the lot, the new house cost about \$16,000. The house is of red matfaced brick, with openings and front and side entrances finished in Bedford stone. Beside the fine auditorium with chapel adjoining, and class rooms surrounding, the entire basement was excavated and finished for Sunday-school purposes. The house is well built, modern, convenient, and beautiful, a splendid workshop. The pastor writes that "It is the prayer and hope of those who have been the leaders in this enterprise that the future shall witness consecrated and effective service for our Lord, that

shall command his presence and blessing perpetually in this house." The first church building erected in Albion was the old brick Christian chapel, now used as a residence. After this house was built, the congregation of the Church of Christ was organized by Elder Elijah Goodwin, August 4, 1840. Mr. Goodwin was the first pastor of the church. The following pastors have served the church during its history: Elijah Goodwin, Alfred Flower, George W. Morrill, Caleb Edwards, J. C. T. Hall, J. E. Prophater, J. S. Rose, R. A. Gilchrist, J. C. Hall, Z. A. Harris, M. T. Hough, Daniel Bulkley, Walter Smith, C. W. Swartz, Walter Kline, Willard McCarthy, Fred Applegate, C. C. Garrigues, D. W. Conner, and the present minister, T. J. Clark. Special meetings were held in the earlier years by the following well known evangelists: P. K. Dibble, William Jarret, Benjamin Franklin, John O'Kane, W. B. F. Treat, and George E. Flower.



Rev. L. O. Lehman, who has been selected as Eureka's Field Secretary.



Rev. T. J. Clark, who has just dedicated a new building at Albion, Ill.

Concerning Entertainment at Atlanta

The Atlanta committee in planning for the International Convention which will be held October seventh to fourteenth, announces that the Atlanta Hotel Association has made a special arrangement with the local convention committee to furnish a very reasonable rate to those making reservations through the committee. The smaller hotels will furnish rooms only for seventy-five cents and a dollar per day. Convention headquarters this year will be established in three hotels, The Hotel Ansley, The Piedmont, and the Winecoff. These hotels are located at the corners of a small triangular block and hence are only a few steps apart. Rates for rooms only in these and other large hotels will be from one dollar and a half to five dollars.

The rates for rooms in homes will be

fifty cents, one dollar, and one dollar and a half per day. Some of these will include breakfast, and others will furnish breakfast only. Very few homes will furnish any meal other than breakfast.

Those desiring to attend the convention should make requests for reservations as soon as possible, stating the number in the party of the kind and accommodations desired. A small registration fee of fifty cents will be asked in advance to meet the expenses of preparation, and this fee should accompany the requests of each in the party, or of each individual.

All correspondence with regard to entertainment should be directed to W. O. Foster, chairman Entertainment Committee, 82 Gordon St., Atlanta, Ga.

Facts and Figures from Disciple Fields

EVANGELISTIC MEETINGS.

Louisville, Ky., Brown and Leigh, evangelists.

Cooper, Tex., Schenck and Douthit, evangelists.

Bethany, Mo., C. R. Scoville, evangelist; 467.

Blandinsville, Ill., J. G. Slick, pastor; C. R. L. Vawter, evangelist.

Tyler, Tex., A. O. Riall, pastor; Brooks and Harrison, evangelists; 97; closed.

Longmont, Colo., Fife Brothers, evangelists, in union meeting; 320; continue.

Corsicana, Tex., Mark Collis, evangelist.

CALLS.

G. H. Finley, Des Moines, Ia., to Guthrie, Okla.

David Lyon, McPherson, Kans., to Marcelline, Mo.

C. S. Wikoff, Lyons to McPherson, Kans.

A. E. Ewell, Beaumont, to Dallas, Tex.

B. W. Tate, Pontiac to Streator, Ill.

J. J. Ruppert, Nevada, Ia., to Dallas City, Ill.

D. L. Dunkelberger, Plattsmouth, Neb., to Grand Rapids, Mich., Franklin street.

Guy L. Zerby, to Donovan, Ill., September 1.

T. S. Handsaker, to Heppner, Ore.

W. H. Applegate, Star, Ida., to Zillah, Wash.

H. A. Van Winkle, to Tillamook, Ore.

RESIGNATIONS.

C. A. Finch, First, Topeka, Kans., will lecture.

John M. Alexander, Crawfordsville, Ind.

J. L. Fisher, Paxton, Ill.

Mart Gary Smith, Bedford, Ia., will study in University of Chicago.

W. A. Gressman, Pomeroy, Wash., September 1.

A. A. Doak, Vacaville, Cal.

W. W. Phares, Anadarko, Okla.

Bethany Assembly Program

BETHANY PARK, INDIANA, JULY 16 TO AUGUST 15.

THURSDAY, JULY 16.

Morgan County Commencement Day.
Program in charge of Prof. W. D. Curtis, County Superintendent.

FRIDAY, JULY 17.

Civil and Spanish War Veterans' Day.
Seventieth Indiana Regimental Reunion. Program in charge of Hon. Geo. W. Grubbs and Dr. W. H. Farr. Campfire at night.

SATURDAY, JULY 18.

Indianapolis News Newsboys' Band Day.
3:00 p. m. Grand Band Concert.
8:00 p. m. Grand Band Concert.

SUNDAY, JULY 19.

Morgan County Churches Day.
9:30 a. m. Morgan County Bible Schools assembled in Mass Meeting.
C. A. Abbott, Supt, Martinsville School, Presiding.
10:30 a. m. Communion Service. Urban C. Brewer and Amos K. Clarke presiding.
Sermon, S. S. Lappin, Editor Christian Standard, Cincinnati, Ohio.
12:00 m. Basket Dinner.
2:30 p. m. Sermon, B. F. Daily, Greenfield, Ind., pastor, Mooresville, Ind.
8:00 p. m. Sermon, E. R. Edwards, pastor, Martinsville, Ind.
N. B.—The music for this day will be furnished by the combined choirs of the Morgan county churches and schools.

MONDAY, JULY 20.

Recreation, Games, etc.
8:00 p. m. Lecture, "Soft Soap," O. E. Kelley, Terre Haute, Ind.

TUESDAY, JULY 21.

Bethany Assembly National Summer School, First Term, or School of Efficiency, opens this date.

11:00 a. m. Lecture, "The Testimony of Christian Experience"—President E. Y. Mullins, Baptist Theological Seminary, Louisville, Ky.

4:00 p. m. An Educational Policy for the Local Board—John H. Booth, Assistant Secretary, Church Extension Board, Kansas City, Mo.

7:00 p. m. Vesper Service in Amphitheatre.
8:00 p. m. Lecture, "Inseparable Life-lines," Americus W. Conner, Indianapolis.

WEDNESDAY, JULY 22.

11:00 p. m. Lecture, "Christ's Response to Modern Thought"—President E. Y. Mullins.
2:00 p. m. Evangelists' Mass Meeting. President's Address, C. R. Scoville, Chicago. Appointment of Committees.

4:00 p. m. The Missionary Committee—John H. Booth.

7:00 p. m. Vesper Service in Amphitheatre.
8:00 p. m. Stereopticon Address, "Our Benevolent Institutions," Dr. Fred Kline, St. Louis, Mo.

THURSDAY, JULY 23.

11:00 a. m. Lecture, "Higher Appreciation of Christianity"—President E. Y. Mullins.

2:00 p. m. Lecture, "Health of School Pupils," Dr. J. N. Hurty, State Board of Health, Indianapolis.

4:00 p. m. The Every Member Canvass. Why?—John H. Booth.

7:00 p. m. Vesper Service in Amphitheatre.
8:00 p. m. Lecture, "Traffic in Souls," Dr. John W. Underwood, Pittsburgh, Pa.

FRIDAY, JULY 24.

11:00 a. m. Lecture, "The Lordship of Jesus"—President E. Y. Mullins.

2:00 p. m. Lecture, "Preserving Healthy Lungs and Throats," Dr. John F. Barnhill, Sec. Indiana Medical College, Indianapolis, Ind.

4:00 p. m. The Every Member Canvass. How?—John H. Booth.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Stereopticon Lecture, "Home Missionary Fields," Grant K. Lewis, Sec. American Christian Missionary Society, Cincinnati, Ohio.

SATURDAY, JULY 25.

11:00 a. m. Lecture, "The Moral Awakening in American Life"—President E. Y. Mullins.

2:00 p. m. Lecture, "The Detection and Prevention of Cancer," Surgeon J. Rilus Eastman, Indianapolis, Ind.

4:00 p. m. The Challenge of the United Missionary Campaign to the Disciples of Christ—John H. Booth.

7:00 p. m. Vesper Service in Amphitheatre.
8:00 p. m. Entertainment, Dr. S. M. Martin, Seattle, Wash., assisted by Jrof. C. H. Hohgatt, Pittsburgh, Pa.

SUNDAY, JULY 26.

Bethany Assembly Day.
9:30 a. m. Bethany Bible School. Dr. S. H. Creighton, President Bethany Assembly, presiding.

10:30 a. m. Communion Service. Sermon, C. C. Morrison, Editor Christian Century, Chicago.

12:00 m. Basket Dinner under direction of Rural Church Workers' Department.

2:30 p. m. Rural Church Workers' Mass Meeting. Address, "Well-Rounded Community Life," Dean J. W. Street, Mackinaw, Illinois.

3:30 p. m. Address, Rural People's Contribution to America's Greatness," O. E. Kelley, Terre Haute, Indiana.

7:00 p. m. Dedictory Service at Singers' Amphitheatre. Address, J. V. Coombs, Bloomington, Ind.

8:00 p. m. Sermon, E. E. Violet, General Evangelist, Loveland, Colo.

MONDAY, JULY 27.

11:00 a. m. Lecture, "The Supreme Claims of the Christian Life upon Thoughtful Men"—President Henry Churchill King, Oberlin College, Oberlin, Ohio.

2:00 p. m. Simultaneous Meetings:
Diamond Jubilee Celebration, Indiana Christian Missionary Association, Auditorium. Introduction of State Evangelists. State Officers and Board Members, C. W. Cauble, State Corresponding Secretary.

"Historical Aspects of Disciples of Christ in Indiana"—L. C. Howe, Noblesville, Ind.

Annual Business Session, National Association of Evangelists, Christian Endeavor Cottage.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Entertainment, Rowena Elizabeth Cosner, Reader.

TUESDAY, JULY 28.

11:00 a. m. Lecture, "The Significance of Jesus Christ for the Modern Man"—President Henry Churchill King.

1:30 p. m. Celebration of the 31st Anniversary of the Founding of Bethany Assembly. Historical Address, Dr. S. H. Creighton, President Bethany Assembly. Address, "The Perpetuity of Bethany Assembly," F. M. Rains, Cincinnati, Ohio.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Address, "A Tour Around the World," Eugene E. Stacy, Indiana State Secretary Y. M. C. A. A beautifully illustrated stereopticon presentation of the great Young Men's Christian Association Movement in forty different nations.

WEDNESDAY, JULY 29.

11:00 a. m. Lecture, "Difficulties Concerning Prayer"—President Henry Churchill King.

2:00 p. m. Lecture, "The Dignity of the Common Kid," Americus W. Conner, Indianapolis, Ind.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Lecture, "The Russian Commission and its Field," Gen. Z. T. Sweeney, New York city.

THURSDAY, JULY 30.

11:00 a. m. Lecture, "The Difference between the Bible and Other Books"—President Henry Churchill King.

2:00 p. m. Lecture, "Jacob and the Boy Problem,"—Americus W. Conner, Indianapolis, Ind.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Sacred Concert by the Singers from the Bethany Summer School. Part One: Miscellaneous. Part Two: Cantata, "King in Zion," Dr. J. B. Herbert, Composer of Music, and Mrs. Jessie Brown Pounds, Compiler of the Scriptural Text.

FRIDAY, JULY 31.

11:00 a. m. Lecture, "The Problem of Suffering and Sin"—President Henry Churchill King.

2:00 p. m. Lecture, "Eternal Friendship,"

—Americus W. Conner, Indianapolis.

7:00 p. m. Entertainment, "Joy Night," Knights of the Holy Grail, Dr. Perry Edward Powell, Supreme Merlin, Director.

8:00 p. m. Stereopticon Lecture, "Quo Vadis"—Herbert Yeuell, Chicago.

SATURDAY, AUGUST 1.

Temperance Day.

10:30 a. m. Address, "The American Temperance Board and its Work," Judge Ed Jackson, Newcastle, Ind.

11:15 a. m. Address, "Prohibition in the Illinois Legislature," John R. Golden, Pastor, Angola, Ind.

2:00 p. m. "The Flying Squadron." Address, "The Need of the Hour,"—Culla J. Vaynhinger, State W. C. T. U. President.

Address, "The Overthrow of John Barley-corn," Ex-Governor J. Frank Hanly, Indianapolis.

8:00 p. m. Stereopticon Travelogue, "Yellowstone Park," Herbert Yeuell, Chicago.

SUNDAY, AUGUST 2.

Bethany Assembly Day.

9:30 a. m. Bethany Bible School, U. C. Stover, Superintendent, Downey Ave. Church, Indianapolis.

10:30 a. m. Communion Service. Sermon—Ex-Consul General Z. T. Sweeney, New York City.

12:00 m. Basket Dinner.

2:30 p. m. Sermon, "Christ and His Church," J. V. Coombs, General Evangelist, Bloomington, Ind.

7:30 p. m. Old-Time Christian Endeavor Rally.

MONDAY, AUGUST 3.

11:00 a. m. Lecture, "Vocational Training"—Prof. Z. M. Smith, Purdue University Representative.

2:00 p. m. Debate, "Resolved: That we Should have Equal Suffrage in this Country." Affirmative: Elizabeth T. Stanley, Richmond, Ind. Negative: Rita Jones, Alexandria, Ind.

8:00 p. m. Gold Medal Contest, under direction of the State W. C. T. U.

TUESDAY, AUGUST 4.

Bethany Assembly National Summer School, Second Term, or "School of Methods," Opens this Date.

8:00 p. m. Address—H. J. Derthick, Indianapolis.

WEDNESDAY, AUGUST 5.

8:00 p. m. Lecture, "The Heart of a Bethany," Americus W. Conner, Indianapolis.

THURSDAY, AUGUST 6.

8:00 p. m. Old-fashioned Spelling Bee.

FRIDAY, AUGUST 7.

8:00 p. m. Address, "The Every Member Canvass," Sec. Bert Wilson, Lincoln, Neb.

SATURDAY, AUGUST 8.

8:00 p. m. Entertainment, "Irvington Minstrels," Downey Ave. Christian Sunday-School Men's Bible Class.

SUNDAY, AUGUST 9.

Bethany Assembly Day.

10:30 a. m. Communion Service. Sermon, A. C. Smither, Editor Christian Evangelist, St. Louis, Mo.

12:00 m. Basket Dinner.

2:30 p. m. Model Bible School, Garry L. Cook, State Supt., presiding.

8:00 p. m. Sermon, W. J. Wright, Pastor, Franklin, Ind.

MONDAY, AUGUST 10.

8:00 p. m. Entertainment, Miss Fern Mason, New Richmond, Ind.

TUESDAY, AUGUST 11.

8:00 p. m. Stereopticon Address, "Joseph, the Model Man," Dr. S. H. Creighton, Indianapolis, Ind.

WEDNESDAY, AUGUST 12.

8:00 p. m. Address, "Christian Endeavor," Karl Lehman, Field Secretary, National Y. P. S. C. E., Boston.

THURSDAY, AUGUST 13.

8:00 p. m. Stereopticon Address, "Our Modern Missionaries," Sec. Bert Wilson, Lincoln, Neb.

FRIDAY, AUGUST 14.

8:00 p. m. Commencement Exercises of the Bible School Department of the Bethany Summer School.

THE "WIN ONE MORE" FELLOWSHIP.

BY REV. A. Z. CONRAD, PH. D.

Editor's Note: The Christian Century takes pleasure in placing before its readers the following story of Dr. Conrad's achievements in soul-winning. His experiences hold suggestions for ministers of all fellowships.

If it takes thirty-five church members an entire year to win one soul to the Lord Jesus Christ how long will it be before the world is evangelized? In the year 1913 that was about the ratio of progress. The appalling fact is, with all our religious organization and enterprise we are not keeping pace with the increased population of the world. Who is to blame? The church of the Lord Jesus Christ has laid upon it the responsibility of evangelizing the world; of spiritualizing influence; of humanizing industry; of sympathizing society. She must do the first or she will do none of the rest. Whenever emphasis has been properly placed on evangelism the church has enjoyed progress. But right here comes another question, what kind of evangelism is effective? The church has adopted various methods to realize her ideals. Professional evangelism has without doubt rendered great and valuable service to the church in various periods of her history. Missions, such as are conducted by Chapman and Alexander and other earnest and effective evangelists accomplish much good. But effective evangelists are few. There has been a growing feeling that the responsibility for the evangelization of the world rests largely upon the pastors. Hence, "pastoral evangelism" has been especially stressed during recent years. Assuming however that every pastor should adopt the evangelistic method of preaching and appeal, who would be reached? Manifestly only those who attend church. Here is the startling fact, a procession of millions is moving straight on week after week and year after year with an absolute indifference to the Christian church. Thousands never enter the church. How is pastoral evangelism to affect this unattached crowd? It simply cannot touch them. Professional evangelism scarcely creates a ripple of interest. Yet, somehow, we entertain the belief that these people can and ought to be reached. We have organized our churches to such a point that a vast deal of our energy is expended in simply running a machine. Every pastor again and again desponds of accomplishing what he desires to accomplish because so much of his time has to be devoted to church machinery. Some recent movements have laid the responsibility upon the pastor of putting every member of his church to work. How can this be done? He can multiply committees. But to what end and with what advantage? There is neither conscience nor responsibility with a "group." With a highly organized church it came upon me a year ago, that a vast deal of church endeavor is without any commensurate results. The great, the supreme business of the church is neglected for a thousand and one things which are subordinate. Furthermore, it became evident to me that if the pastor is to put his people to work there must be a work adapted to each individual, which is worth while. I became growingly convinced that there is only one vocation in this world for every disciple of Jesus. That is, to win another and then another and then another to the Lord Jesus Christ. Our ordinary occupations are simply avocations. There is but one vocation for every saved soul and that is the extension of the kingdom of Jesus Christ. Suppose that on Monday morning the tens of thousands of professed Christians, who move straight out and into this immense throng of the unchurched and the unattached and mingle with them through the week, had surging in the soul a redemptive passion, what would happen? Tactfully, ardently, they would commend the church of Jesus Christ by references to the services of Sunday. They would find opportunity again and again to make a personal appeal. They would so interest those now disinterested that upon the very next Sunday hundreds would be found in places of worship and as weeks pass by within a year tens of thousands would be attending church services who are indifferent at the present

Economizes eggs,
flour and butter;
makes the biscuit,
cake and pastry
more appetizing,
nutritious and
whole-
some



time. Step by step from church attendance there would be many led straight into the kingdom. It is the one and only evangelism which will work all the year through. With this in view we established in the old, historic Park Street Church of Boston the "Win One More" Fellowship. We elected no officers. We held no stated meetings. We made it immediately effective. By laying the responsibility for the evangelism of the community just where it belongs, not upon professional evangelists, not upon the pastors, but upon the people, this was accomplished. We urged the fact that good standing in the church does not involve good standing at the Court of Heaven; that no one can expect to stand under the smile of God who is not definitely and persistently working for the salvation of some individual especially designated. We emphasized the fact that a general interest accomplished nothing. Results are obtained only by a concentration of effort. To the seven hundred members of the church an appeal was sent that each member should win one for Christ.

The result was that we had immediately two hundred registered evangelists who had each indicated one person specifically for whom they were pledged to pray and work. And in this effort they had asked the co-operation of the pastor. More has been accomplished by this "Fellowship" in six months than by years of highly organized effort in general lines of church endeavor. It is on this line we shall be able to win the world for Jesus Christ. The effect upon the church is astonishing. Everyone registered in the Fellowship seeks more earnestly how he may have power with God in prayer; how he may make the Word of God effective in leading others to the Light. More than one thousand churches have, within a month, adopted the "Win One More" Fellowship as a sane method of perennial evangelism. Other thousands will surely follow. Everything depends upon leadership. It must be persistently presented. Occasional meetings for instruction are important, in which the pastor shall indicate the best method of ap-

proaching those who are utterly indifferent to Christianity, those who are occasional church attendants, those who are regular attendants but not members, those who are thoroughly interested and yet not in the kingdom. We are upon the eve of a great awakening. The church must be prepared to take advantage of the movement. We cannot afford to mark time. There are hundreds of thousands of reachable people awaiting only for a kindly appeal. This appeal can be most wisely and effectively made by those who are social acquaintances and business associates. We have entirely underestimated the value of personal influence. It is an unknown quantity of immense importance. It frequently happens that the most inconspicuous and apparently incapable persons are highly successful in hopelessly and helpfully relating the thoughtless and indifferent to the Church of Christ and to our Lord Jesus himself. The power of the Holy Spirit is immeasurably great. The brightest days of the Christian Church are before her and not behind her. With a mighty faith we should undertake the conquest of the world.

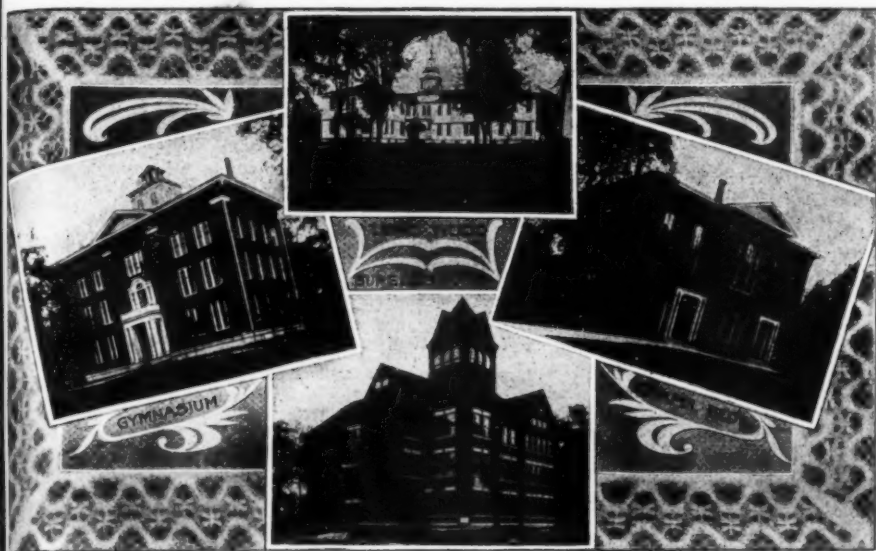
Park Street Congregational Church, Boston.

NEWS FROM THE FOREIGN SOCIETY.

"The Christian Sahayak" published at Jubbulpore, India, by our brethren is a Christian newspaper, published both in Hindu and English. This paper announces that the cholera in the city of Damoh has reached the stage of epidemic. It had continued a month and there was no sign of abating. Indeed, ten to fifteen deaths every day are reported. There have been one or two deaths among our Indian Christians. This epidemic has been aggravated, if not caused by the shortage of water resulting from last year's failure of the rains.

There were 176 baptisms at Monieka, Africa, last year and the native Christians gave \$200 themselves.

Last year the Living-link churches, as churches, contributed \$60,702.98. Fine



Some of the Buildings of Eureka College.

showing! Let us increase the number of Living-link churches.

The hearts of the missionaries are saddened these days because of the wonderful opportunities open in China of which they are unable to take advantage. When will we rise to the importance of the pressing emergency in that great land?

"Twelve more baptisms Sunday, June 7, five of our school girls, four school boys and three women from the neighborhood, making forty this year, the best year in our work here." Mary F. Lediard, Takinogawa, Tokyo, Japan.

The church at Uhrichsville, Ohio, J. A. Canby, minister, will in the future, support Arthur Bowman at Wuhu, China, as their Living-link. Mr. Canby says: "You can hardly know the joy I feel in having some part in bringing the church up to this standard. We also have money provided for a Living-link in the home field and intend to do some work among the foreigners in this country."

The medical missionary at Monieka, Congo, Africa, Dr. L. F. Jaggard, received \$1,200 last year from all sources on the field. This is twice his salary. The money goes for the enlargement of the work.

News just comes from the last Central Conference of the Congo African missionaries that there were 1,034 baptisms during the year and an offering for missions from the native churches of \$1,181.81. Our four Congo churches report a combined membership of 3,736. In every way the year has been the greatest in the history of the missions.

During the past half-dozen years the receipts of the Foreign Society have sprung from \$274,324 per annum to \$434,183, a gain of \$159,859. This is an average increase of \$26,643 per year for the past six years. And besides this there has been an increase in the receipts this year up to date. There has also been a very considerable expansion of the work on the fields during that period. The number of native workers has about doubled, and in that time eighty-four new buildings have been provided, or an average of fourteen each year. This is more than one each month for the six years.

A letter from J. C. Ogden dated May 17, at Kian Ting, China, says: "We were on the houseboat from March 14 to May 12. We traveled forty-four days—a distance of about 800 miles. Now we are 1,800 miles west of Shanghai. We are twelve days east of Tachienlu or about 300 miles. It is 460 miles from Tachienlu to Batang. I cannot begin to tell you how happy I am. I feel that I am in my old harness again. I preached both last Sunday and today to crowded houses of Chinese, and it is my purpose to use the opportunity before me to talk, and teach, and preach all along the way from here to Batang."

F. M. RAINS, Secretary.

UNIVERSITY OF CHICAGO NOTES.

The Disciples are well represented in the summer session of the University of Chicago. Eighteen are enrolled in the Divinity School for regular graduate courses, and a much larger number in the various other departments.

Professor Charles M. Sharpe has a class of eleven in "Problems of Doctrinal Re-statement." This is a major course covering

The Outlook at Eureka College

BY PRESIDENT H. O. PRITCHARD.

Eureka College has just closed a most successful year in every way. There were more students enrolled in the Collegiate Department than there have been for the past seventeen years. The increase in college spirit has been especially commented upon by visitors and friends. Every one is hopeful and the future never appeared brighter than at present. The faculty has been greatly strengthened by the addition of men of strong Christian character and splendid scholastic training. The Chair of English is to be filled by Professor Claude O. Kinnick, who was a graduate of the Valparaiso University Normal, the Indiana State Normal, and has both an A. B. and an A. M. degree from the Indiana State University. Mr. Kinnick was an assistant in the English Department of Indiana University in 1909-1910 and a Fellow in the same department in 1912-1913. For the past year he has been the head of the English Department of the Washington, Ind., high school. Mr. Kinnick is a devoted member of the Christian Church and is thoroughly loyal to its propaganda. The college has called to the Chair of History Mr. J. E. Smith of Lincoln, Nebr. Mr. Smith won his Oxford scholarship from Nebraska, was in Oxford three years and took his degree from that honorable institution. While in Oxford he traveled two summers on the Continent. He has been doing post-graduate work during the past year in the University of Nebraska and received his Master's degree from that institution at its recent commencement. Mr. Smith is the son of one of the pioneers of our church and is thoroughly loyal to the Restoration Movement.

Some changes have been made in the curriculum which will strengthen and make more useful the course of study. Among other things, the Preparatory School has been separately organized with its own corps of teachers and course of study. Two new courses have been added for the year in the college proper, which will prove especially beneficial. The one is a short course in agriculture, to be conducted in connection with the extension department of the University of Illinois. The other is a two years training course for pastoral helpers and directors of religious education. By this course Eureka is seeking to become of more service to the Churches of Christ by

the whole ground of the Disciples' historical religious positions, and seeking to discover what, if any, reconstruction may be necessary in view of generally accepted results of modern theological science. Needless to say, a great deal of interest is manifested in this discussion.

Professor Herbert L. Willett is giving a series of Assembly Lectures on Thursday evenings dealing with the general topic of "The Changing Orient." These lectures embody the results of Doctor Willett's recent studies in his journey around the globe, and are proving of surpassing interest. Last Thursday evening Doctor Willett was absent, and a most enjoyable program was extemporized through the kindness of other speakers. Mr. Clarence Hamilton recently elected to the Chair of Philosophy in the University of Nankin told of the motives that have influenced him in dedicating himself to missionary work. Mr. Yu, a young Chinaman who has recently united with the Hyde Park Christian Church, told of the experiences leading him to accept Christ. Finally, Mr. Liu gave a most informing and earnest address upon "Some Phases of the Present Situation in China." He spoke of the political, religious and cultural conditions. Mr. Liu is also to be in the department of Philosophy in the University of Nankin. These Thursday evening assemblies of the Disciples are largely attended. They are held in the Haskell Oriental Museum, and form a sort of general clearing house for the Disciples in all departments.

The managing editor of the Christian Evangelist and Mrs. Smither were with us for visits recently. Their son is enrolled in the undergraduate department of the university.

CHARLES M. SHARPE.

training for them Sunday-school teachers and religious leaders. A plan is also being worked out by which credit will be given for work done in Christian Sunday-schools. The prospects for an increase in students is especially flattering. If present indications are to be trusted, there will be an increase in the student body of at least 25 per cent for the year 1914-1915.

One of the happy events in connection with the recent commencement season at Eureka College was the celebration of the twentieth anniversary of the graduation of the class of 1894. The class put on a special program in which all of the members present took part and it was one of the most enthusiastic meetings of the entire week. Mr. Toler Swift, of Springfield, class president, presented to the college the class hatchet, which has seen hard usage for twenty years and is now to be placed in the archives of the institution. Among others present was Miss Cenie M. Seyster, who was the first baby born to members of the class and was christened the class baby. She is to be a Freshman in Eureka College next year.

The college honored Mr. A. E. Cory, who was a member of the class of '94, by presenting him with the LL.D. degree. Mr. R. E. Hieronymus, a member of the class of '89, for many years a teacher in Eureka and for ten years its president, was also honored by being granted the Doctor of Laws degree.

At a recent meeting of the Board of Eureka College, Mr. Louis O. Lehman was called to be field secretary for the college. He will begin his work September 1. Mr. Lehman is an alumnus of the college of the class of '01. He has held several successful pastorates in the state of Illinois. At the present time Mr. Lehman is pastor of the Church of Christ at Gibson City, Ill., where he has served the church faithfully for six years. His pastorate at Gibson City has been remarkably successful. During that time a beautiful house of worship has been erected, the church membership has been greatly increased and the respect and affection of the entire community won. Mr. Lehman is especially adapted by temperament and experience for the work he is to undertake. His call is enthusiastically received by all who know him.

The Sunday School

THE TRIUMPHAL ENTRY.

INTERNATIONAL UNIFORM LESSON FOR
AUGUST 2.

Luke 19: 29-44. Memory Verses, 7-9
Golden Text.—Rejoice greatly, O daughter of Zion;
shout, O daughter of Jerusalem: behold, thy king
cometh unto thee.—Zech. 9:9.

American Standard Bible.
Copyright, 1901, by Thomas Nelson & Sons.
(Used by permission.)

(1) And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, (2) and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. (3) And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither. (4) And they went away, and found a colt tied at the door without in the open street; and they loose him. (5) And certain of them that stood there said unto them, What do ye, loosing the colt? (6) And they said unto them even as Jesus had said; and they let them go. (7) And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. (8) And many spread their garments upon the way; and others branches, which they had cut from the fields. (9) And they that went before, and they that followed, cried, Hosanna: Blessed is he that cometh in the name of the Lord; (10) Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.

(11) And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

Verse by Verse.

BY CLARK BUCKNER

v. 1. *They: Jesus and the throng that followed him. He sendeth two of his disciples:* These were probably the men, Peter and John, who had made the preparations for the feast of the Passover.

v. 2. *Into the village that is over against you:* It is not known whether the reference is to Bethphage or some unnamed village. But it is probably to the former. *A colt tied, whereon no man ever sat:* The horse was used in war while the ass was used by those who followed the ordinary peaceful pursuits of life. The clause, "Whereon no man ever sat" indicates the special propriety of this particular animal, for it was customary to put unused animals to sacred uses. See Numbers 19:2.

v. 3. *Any one:* The owner was probably a friend of Jesus. *The Lord hath need of him:* The Lord must have the colt in order that he might fulfill the prophecy made in Zachariah 9:9.

v. 5. *And certain of them that stood there:* The owner of the colt and the members of his household.

v. 6. *Said unto them even as Jesus had said, etc.:* This indicates that the owner knew Jesus and was kindly disposed toward him.

v. 7. *They bring the colt unto Jesus and cast on him their garments:* The account in Matthew says that they brought "the ass and the colt, and put on them their garments, and he sat on them."

v. 8. *Many spread their garments upon the way:* "The garments answered in place of fine carpets which oriental people often spread in the path of a king." *And others branches which they had cut from the fields:* According to Heroditus, when Xerxes crossed the bridge on the Hellespont his way was strewn with branches of myrtle. Simon Maccabaeus entered Jerusalem "with thanksgiving, and branches of palm trees, and with harps, and with cymbals, and with viols, and hymns, and songs."

v. 9. *They that went before and they that followed:* It must have been a great procession. Probably "they that went before" were those who had come out from the city to meet him. "They that followed" were probably those who were on their way to the feast of the Passover. *Cried, Hosanna; Blessed is he that cometh in the name of the Lord:* The word "Hosanna," is the Greek form of the Hebrew word translated in Ps. 118, *save now*, where it is a prayer for help and guidance. In this case, however it appears to be more of a word of greeting.

v. 10. *Blessed is the kingdom that cometh,*

the kingdom of our father, David: The people never lost sight of the prophecies of a coming kingdom, but they were expecting such a kingdom as flourished under their great King David. *In the highest:* In the highest degree, in the highest heaven.

v. 11. *And he entered into Jerusalem:* Tradition has it that he entered through the Golden Gate in the eastern wall which was found walled up in the time of the Crusades, and was opened only once a year, on Palm Sunday. *Into the temple:* He was to be lord over the temple as well as the city. *Looked round about on all things:* "This look took in those things which were to receive the next morning so sharp attention from him." *Gould. Went out to Bethany with the twelve:* Jesus always found a warm welcome in the home of Lazarus, in Bethany. It was a great debt that this household owed to Jesus, for he had raised Lazarus from the dead.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

APPROACHING THE CRISIS.

Culminations are always fascinating. While the race is watched with interest it is the finish which excites to the highest pitch. The progress of competitors is noted with interest, but with the approach of the goal applause becomes deafening. Biography finds its supreme interest not in beginnings, but in conclusions. A career which is marked by an anti-climax is deemed a failure. For nearly three years Jesus had been in the public eye. Multiplied miracles had attested his supernatural power. Extraordinary spiritual discourse had marked him as a citizen of two worlds. The crisis is approaching. His own recent prediction had intensified the interests of both friends and enemies. His arrival at Bethany of Friday evening had been marked by demonstrations of love when at the close of the Jewish Sabbath a banquet in his honor was attended by a symbolic anointing. The dawn of the first day of the week came and with it preparation for a demonstration of his divine right as the King of the world.

A STRANGE COMMISSION.

To two of his disciples he said, "Go your way into the village that is over against you and straightway as ye enter it ye shall find a colt tied whereon no man ever yet sat. Loose him and bring him to me." By this commission he declares his right of appropriation. Nevertheless, he recognized civic obligation and instructed his disciples to assure the owner of the colt that he would speedily be returned to him. He gave as the all sufficient reason for his appropriation, "The Lord hath need of him." It was a beautiful declaration of God's right to all the possessions of men. The call of the kingdom is paramount. When the interests of the Cause of Christ are at stake nothing can safely be withheld. All we have and are has been given as a sacred trust. At any moment when the call of God demands it the true disciple will readily surrender to the interests of the Great Cause his time, talent and possessions. That the Lord of all the earth who was conscious of his own right by virtue of his powers of creation and sustaining should have selected for his triumphal entry an animal associated with burden bearing, with common service, is further full of significance. It expresses the close relationship of Jesus to the common people. Humility and dignity are both combined. That it was an animal upon which man had never sat had also its lesson. The entire life of Jesus, from his birth to his death on the cross was absolutely unique. There was a newness about all he did and about what he said. It was the inauguration of a new era in the world's history. He did not follow precedents. He broke with custom whenever occasion required it and the interests of humanity could be better conserved. From Matthew's Gospel we learn that the mother of the colt was with it. It could thus be more readily

employed for the service desired because more tractable.

THE HALLELUJAH CHORUS.

"And they bring the colt unto Jesus and cast on him their garments, and he sat upon him." It is then related that as he reached the brow of the Mount of Olives and the glory of the City of David burst upon their vision the great multitude who had come forth from Jerusalem to meet the advancing procession and the multitudes that followed Jesus spontaneously poured forth their expressions of praise and adoration. It is one of the most majestic expressions of worship since the shepherds heard the song of the angels over the fields of Bethlehem. "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord."

EVANESCENT ENTHUSIASM.

"As Jesus passed through the golden gate, the triumphal procession still acclaiming his praise, still worshipping and adoring him, the city itself was roused to the highest pitch of excitement. The one inquiry upon every tongue was, "Who is this?" It is the age long interrogation. Upon the answer to that question depends all progress. The whole world of nature is one continuous challenge to the mind of man. Question after question is urged upon the attention of thinkers. In every field of investigation inquiries are multiplied and new light is thrown upon a multitude of problems. But of all the inquiries of the world none hold for one moment the place of importance that is occupied by this. The greatest progressive movements since the time of Jesus are nothing more nor less than the triumphal entry of Christ. He comes upon the scenes of men in manifestation of his love and power. Especially is this true in the great religious movements of the ages. In every splendid advance of the church of Christ the world for a moment stands and makes inquiry, "Who is this?" Sad to say, the multitude turn again to their accustomed activities knowing not the time of their visitation.

FRENZIED ENVY.

One of the sad features of unbelief is this, it is rarely content to be negative. Almost without knowing it men take sides. They become increasingly intense. If opposed to Christ the opposition increases. The same is true of the church of Christ. A position of neutrality is not so often held as supposed. Rejection develops into contempt, and hatred. The Pharisees who had asked the Master to rebuke his disciples a little while before now became frenzied with envy, and made inquiry of one another, "Behold how we prevailed nothing. Lo, the world has gone after him." This attitude will result in nothing less than crucifixion. The Lord of glory is crucified afresh by people who indignantly reject his claim, despise his offers of mercy, and with a supercilious air of self-sufficiency they turn away from Christ and his Church.

THE SILENT SURVEY.

"And he entered into Jerusalem, into the Temple, and when he had looked round about on all things, it being now eventide, he went out unto Bethany with the twelve." Thus closed one of the great days of history and no event of that entire day was more weighted with significance than the *silent looks of Christ*. The clamor of approbation and of opposition had both ceased. He stood for a time in the Temple, which represented himself, which stood for all the great truths which he himself embodied. One greater than the temple was there. He looked from its magnificent foundations to its splendid pinnacle. The Temple itself was but a faint embodiment of what Jesus was the true incarnation. He noted its desecration. He recognized the failure of much of its worship to realize the purposes of God. In very truth Jesus now enters the temple of the human heart. What does he behold. The most pertinent inquiry we can make in connection with this entire lesson is this, after all our professions of worship, after all our expressions of adoration, when Jesus enters the Temple, what does he find?

The Mid-Week Service

BY SILAS JONES.

TOPIC ON JULY 29.

Paul the Missionary—Third Journey. Acts 18:23; 21:15.

"I am debtor." The man who wrote this sentence made an honest attempt to meet his obligations. He held that truth and salvation were for all men. If he had knowledge of God which any other man on the face of the earth did not have, he was debtor to that man. The Jew needed deliverance from the bondage to the law. Ignorance and superstition and vice held multitudes of the Gentiles in bondage. Only a few had come to the knowledge of God in Christ and were enjoying the freedom secured by that knowledge. When Paul became a Christian, he heard the call of the world. The anxiety he had experienced about his own soul's salvation gave place to missionary zeal. The completion of one preaching tour was the beginning of another.

ESTABLISHING THE DISCIPLES.

The care of all the churches may have been a heavy burden to the apostle, yet it was a burden he found pleasure in bearing. He had the gifts of an organizer. Those whom his earnest and able presentation of the gospel won to the kingdom of God were guided by him in the ways of Christian living. He watched over the churches with the loving care of a father over his children. His helpers were ever ready to report the fidelity and the heroism of his converts. If false teachers came to pervert the gospel of Christ, Paul was informed thereof and he took steps to counteract their teaching. He visited the churches as often as possible. He wrote to them when they needed instruction and he was unable to see them in person. He taught the strong to help the weak. He rebuked the spirit of faction. He encouraged all to stand fast in the faith.

AT EPHESUS.

Of Ephesus Stalker writes: "This city was at that time the Liverpool of the Mediterranean. It possessed a splendid harbor, in which was concentrated the traffic of the sea which was then the highway of the nations; and as Liverpool has behind her the great towns of Lancashire, so had Ephesus behind and around her such cities as those mentioned along with her in the epistles to the churches in the Book of Revelation, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. It was a city of vast wealth, and it was given over to every kind of pleasure, the fame of its theatre and race-course being world-wide." The enormously rich temple of Diana was at Ephesus. Her shrine was the most celebrated in all the world. Greek and Oriental civilizations struggled for the mastery of the city. Hence Ephesus was the place Paul chose in preference to any other in that region.

AT MILETUS.

It was dangerous to be a messenger of Christ in the days of Paul. This Paul knew well. The most dangerous place for him was Jerusalem. He had been driven out of it by exasperated Jews. But when duty called, he went back, not knowing what would befall him, only that he would suffer bonds and imprisonment. On the way to Jerusalem he calls to him the elders of the church at Ephesus and gives them what he believes will be his final counsels. The speech he delivers to them reveals the pathos of his life and a courage that has never been excelled. Here is a preacher who has kept the faith. "I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus to testify the gospel of the grace of God." He is no time-server. He has told the full truth. His satisfaction is in this and not in any material rewards he has received. He has taught men the meaning of the saying, "It is more blessed to give than to receive." 1 Cor. 16:8; Rev. 1:11; 2:1-7; Rom. 1:14-15; 15:18-20; 15:25-29; Acts 20:17-35; 2 Cor. 1:8-11; 10:14-16; 11:22-33.

CHRISTIAN COLLEGE

An Ideal School for Girls and Young Women Sixty-fourth Year
Next Session Begins September 16
Historic old College with five large, modern buildings.

Dorsey Memorial Hall, a \$36,000 building, completed 1911. Twenty-five college-trained, experienced teachers. Schools of Music, Art, Oratory, Business, Domestic Science. A Junior-college course leads to an A. A. degree. College-preparatory and Special Courses are offered. Careful attention to health and to character-training. Twenty-acre campus and athletic field. Home care. Best patronage. Certificate admits to Eastern colleges. For illustrated catalogue address

MRS. LUELLA ST. CLAIR-MOSS, President, COLUMBIA, MO.

Why Divide Your Order

For Sunday School Supplies

Among several publishers, when you can furnish your school from top to bottom with

THE BETHANY SYSTEM

in a single order?

AVOID DELAYS and ERRORS

Send TODAY for Bulletin and order blank.

DISCIPLES PUBLICATION SOCIETY

700-714 East Fortieth St., Chicago.

Do you wish to teach the principles of

Social Service

to your adult class? If so, you will want to use

The Gospel of The Kingdom

as the basis for your work. This is a monthly magazine, edited by Dr. Josiah Strong. In this little publication is given the most vital, timely, thought provoking, reverent and satisfying treatment of the big problems of the social order that has ever been offered to Sunday-schools. Rev. S. G. Buckner, pastor at Somerset, Pa., who uses this literature in his great men's class of 150, says it is absolutely the best thing published for the men's Bible class. The subscription price—50c a year—makes it less expensive than the usual adult lesson literature. Pastors and church leaders who wish to put into their church work new zest and inspiration will recognize at once the value of starting their classes in the study of Social Reform. Send 5c in stamps for a single copy of the magazine.

DISCIPLES PUBLICATION SOCIETY
700-714 East Fortieth Street, Chicago.

Baptismal Suits

We can make prompt shipments. Order now.

DISCIPLES PUBLICATION SOCIETY

700-714 E. 40th St.

Dept. M.

Chicago, Ill.

Would You Pay a Man a Full Day's Salary

if he only worked half time? Certainly not.

And yet—that is what your savings are doing if they are lying in the Bank at 3 per cent—working half time.

You can make your dollars do a full day's work—if you put them into 6 per cent FIRST FARM MORTGAGES—the SAFEST investment in the world—secured by the land itself.

Make your dollars do a full day's work. Without delay write to me for Booklet F and full particulars.

CHARLES E. COLEMAN

Manager of Estates
Farm Mortgage Investments

542 South Dearborn Street
CHICAGO

WE READ and clip for you daily everything printed in the current country and city press of America pertaining to the subject of particular interest to you.

NEWSPAPERS contain many items daily which would inform you exclusively of where you can secure new business, an order or a contract; where a new store has been started, a new firm incorporated or a contract is to be let. A daily press clipping service means more business.

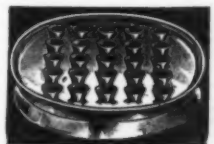
FOR YOU. Send Stamp for Booklet

THE CONSOLIDATED PRESS CLIPPING CO.

1109 167 W. Washington St., Chicago, U. S. A.

INDIVIDUAL COMMUNION SERVICE

"Noiseless" cushioned Trays with a new Short Glass. Trays interlock. All glasses well spaced. 25 and 36 size trays. Outfits sent on trial.



DIETZ COMMUNION SERVICE CO.
20 E. Randolph St., Dept. T, Chicago.

BOWLDEN BELLS
FOR CHURCH AND SCHOOL



Sweet Tone
Far Sounding
Durable

AMERICAN BELL & FOUNDRY CO., NORTHVILLE, MICH.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 24
ESTABLISHED 1888
THE C. B. BELL CO., HILLSDALE, OHIO



MONEY FOR YOUR CHURCH OR YOURSELF

representing our special line of imported goods, sent on consignment. No advance money. Write today for plan. Japanese Art & Picture Co., 3104 Michigan Ave., Chicago.

The Bethany System
of Sunday School
Literature

Ready for Delivery Today!

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

Extracts From the Author's "Foreword"

Some Chapter Titles

The Meaning of "Baptize."
Early Mode of Practicing Baptism.
Magical and Legalistic Views.
The Functional View.
John the Baptist.
The Baptism of Jesus.
Did Christ Command Baptism?
The One Baptism.
"Born of Water."
Baptism and Conversion.
The Symbolism of Baptism.
The Case for Immersion.
Concerning Infant Baptism.
Baptists and Disciples and Baptism.
Re-baptism.

"I T is with great reluctance that the author has gained the consent of his own mind to write this book and to send it forth. In a time when men's souls are vibrating to problems involving the most vital interests and ideals of humanity one's prestige is not likely to be enhanced by connecting one's name with a book on "The Meaning of Baptism." It will seem like turning from the living present to the dead past to discuss this question again. Modern-minded men in all the churches—including also the churches that have made a feature of the dogma of immersion—have little interest in the controversy. The great new issues of life and death have for them displaced those problems of ecclesiastical refinement which engaged their fathers.

"It is not because I am so much interested in the baptism question, but because

I am profoundly interested in the life and death problems of modern religion that I have let myself be persuaded to write this book and to send it forth.

"Among my own people, the Disciples of Christ, I am frank to say, this dogma of immersion (by this I do not mean the practice of immersion) has been like a ten-cent piece held before the eye, shutting out the sun. The great ideals of their movement for Christian unity have been much obscured and, for many minds, wholly eclipsed by this doctrine which Alexander Campbell introduced into their thinking not many years after their movement was launched by his more catholic-minded father. My conviction is profound and urgent that the Disciples' plea for Christian unity will continue to be abortive so long as Mr. Campbell's view of baptism persists among them."

Price \$1.25. Add 10 cents for postage

DISCIPLES PUBLICATION SOCIETY

700 E. Fortieth St.

CHICAGO, ILL.

